SUNDAY SCHOOL JOURNAL for TEACHERS AND YOUNG PEOPLE.

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Begin Again.

DOES the new year suggest to you to begin again a life of duty and labor for Christ? Let the counsel find echo in your heart: BEGIN AGAIN.

Do you mourn over repeated failures and broken vows? BEGIN AGAIN.

Do you fear, concerning the latest impulse in your heart toward better living, that it will prove as futile as the past? BEGIN AGAIN.

Remember the long-suffering and patience of your infinite Father, and—BEGIN AGAIN.

Remember his dealings with Israel, with the tribe of Judah, and with Ephraim, and—BEGIN AGAIN.

Remember "the exceeding great and precious promises" which stud the Old Testament as the stars in the midnight sky, and—BEGIN AGAIN.

Remember the precious words of the patient and faithful Christ, "I say not unto thee until seven times, but until seventy times seven," and this new year—BEGIN AGAIN.

The True Source of Power.

A FAITHFUL and godly minister and presiding elder in New York writes: "More and more it grows on me that men are truly efficient in the Lord's work by virtue of the invisible forces, by what they get from God by natural as well as gracious endowment. Many have the former who fail because they lack the latter. Preaching is a good thing when well done, but the real article is rare. True pastors, men-builders, are not common. Where shall we find them? How shall we get our ministers beyond the idea of mere conventional into real preaching, face-to-face, hand-to-hand, gripping of the souls of men? I find men who have two thirds of the deacons' qualities enjoined in Acts 6. 3: 'honest report, full of the Holy Ghost,' but they lack the third quality, 'wisdom.' Some wonderfully bright men I know have also two thirds of the qualities, 'honest report and wisdom,' but lack the important middle, 'full of the Holy Ghost,' and they, like the former class, just miss being all they ought to be, though men never call them fools or fanatics. Sometimes, indeed, the two-third class of the first kind cry out against them as 'steadiers of the ark,' and the 'icebergs of the Church,' but no one accuses them of any lack of brains or honesty. The man who will do the best work has all three of the qualities: 'good report, full of the Holy Ghost, and wisdom.'"

The tone of this brother, as he writes of his labors in the presiding eldership, is very encouraging. He says: "My new duties are slowly getting into and a hold upon me, but my unfitness is more apparent than ever. I am studying and praying over my part, and hoping I may succeed."

Can we get a few more such presiding elders?

Enthusiastic Teachers.

VIEWING a Sunday-school from the superintendent's desk during the half hour devoted to the Scripture lesson, it is quite easy to discriminate successful from unsuccessful teachers. The listless attitude, the dull eye, the expressionless features, the languid speech, with the inattentive class, proclaim who are inefficient. On the other hand, the earnest movements, the kindled, perhaps tearful, eyes, the rapt expression of features, the flushed cheeks, the calm yet vigorous words, with a group of boys or girls listening with strained attention, mark the successful teacher. Over the former dull stupidity reigns. Over the latter enthusiasm presides; not the enthusiasm of the fanatic feeding on the conceits of an unbridled imagination, but the enthusiasm kindled by the grand ideas of the lesson which have taken possession of the imagination and

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set the heart on fire. Of the former class of teachers the Sunday-school has too many; of the latter it can never have enough. Go, therefore, O teacher, to the cross, and abide there until thy soul is a living flame! Then thou, too, wilt be numbered among successful teachers.

A Thoughtless Word.

In a western city a Sunday-school teacher took charge of a class of boys for a single Sabbath. The regular teacher was absent. The substitute that day made a single remark which shook the foundations of faith in a young boy so that since then the regular teacher has had great difficulty in re-establishing his confidence in religion.

The remark made by this thoughtless teacher was on the subject of giving. The remark was suggested by the requirement to record the contributions in the class-book opposite the name of each pupil. The result of the severe and uncharitable criticism was this: that "the young pupil concluded that all Christians give to be seen of men; that they join the Church from mercenary motives, to gain patronage," etc. With his faith in Christians and the Church went every atom of confidence or faith in the Bible or Christ.

The regular teacher writes: "I never realized before how much could be accomplished by a few thoughtless words. I have always been so careful not to say any thing that could lessen the faith of my boys in other Christians. Surely we can never succeed in building up faith in Christ by lessening faith in his followers."

Value of a Drop.

The beauty, the strength, the usefulness of a river are dependent on little drops. Make your scholars feel this. Arouse in them a sense of the importance of one. Train them to exalted views of the necessity of work in this world, and of the worth of the workman. Don't let your class be a hive where drones will feel at home.

What are You Doing?

The Church has a right to expect labor from all of its members. But tell us, Brother Easy-going, or Sister Careless-soul, what are you doing for the cause of Christ? Are you ever at the prayer-meeting? Do you ever go to Sunday-school? Does any department of labor find you a willing and ready worker? What do you give in proportion to your income for the support of the Gospel—is it one per cent. even? Do you give a tenth as much as the workers give? (for generally the working Christians give the most in proportion.) O! examine yourself, solemnly, in the light of the past, determining what you have been, or have done, by which you are entitled to membership in Christ's Church! And in looking out upon the new year resolve to be more, do more, give more for the cause of Christ through the denomination to which you profess loyalty. If you hope for salvation by faith in Christ, remember that "faith without works is dead."—*Pottsville Church Jottings.*

Methodism in the Lessons of the First Quarter.

BY D. A. WHEDON, D.D.

God gives the renewing Holy Spirit to all men alike, upon their faith in Christ, and without other condition, as taught in Lesson I. In this Methodists agree with all evangelical Protestants, thus differing from Romanists and all who, like them, hold sacraments or any Church rites to have a saving efficacy. Until this Council, over which James presided and not Peter, proving that nobody at that time thought the latter to be pope, it had not been determined whether Christians must observe the Mosaic law. Circumcision had been the initiating rite into the Jewish Church; must it be of the Christian Church also? This settled in the negative, it followed that, for the Gentile, baptism was the rite of admission, and that baptism succeeded circumcision. Such Methodism holds. As to the Jew, he might circumcise if he chose, but not as of obligation. The principle was, in essentials unity, in non-essentials freedom; in which Methodists are true successors of the apostles and of the primitive Church.

John Fletcher, the Methodist vicar of Madeley, once pithily said in substance, "The way into the kingdom is *to believe:* the way to stay in is *to believe and obey.*" That believers must obey God's law of holy living is the teaching of Lessons II, III, and IV. Methodism has ever been on its guard against Antinomian perversions of the doctrine of justification by faith, accepting hopefully every profession of conversion, but insisting that, if genuine, it will be proved by an obedient life. (See the General Rules entire.) As in Lesson II, it would have us do "good of every possible sort, and, as far as possible, to all men . . . to their bodies . . . to their souls;" as in Lesson III, it condemns no man for his opinions, and will not refuse membership to one not holding its particular tenets; but it does not permit him to publish his peculiar sentiments, create dissension, and use his "tongue" to kindle a "fire." If silence is a burden, Methodism lets him depart in peace.

The mission work of St. Paul (Lesson V) was truly the work of the Church that (chap. 13. 3,) ordained and sent him forth as a missionary, and now sends him forth again with its blessing. The Methodist theory is that the work of converting the world is intrusted to the Church as a whole, the Missionary Society being merely a device for greater efficiency. But is the Methodist branch of the Holy Catholic Church doing its duty? It says, "The support of missions is committed to the

churches, congregations, and societies, as such;" but is the response according to duty and ability? It numbers 1,748,021 members and probationers, and 1,629,358 Sunday-school scholars; and they together gave last year, to convert the world, $624,-186. This is too little. We are not doing our duty. The Sunday-schools alone can do more than that. If every scholar will give but one cent a week, it will amount to $847,266 16 for the year. Is it not time that we wake out of sleep?

The Methodist usage of infant baptism is warranted by the account in Lesson VI of the baptism of Lydia's family with herself. It was her *oikos*, including children and not servants, while *oikia* includes servants. (See in chaps. 10 and 11. The *oikos*, residence, of Cornelius, and the *oikia*, residence, tannery, etc., of Simon.) So, in the case of the jailer, in Lesson VII, his servants heard the preaching, but he and his children were baptized. The Jewish proselyte and the converted pagan brought their children with them into the visible kingdom of God, and the Methodist has no right to leave his little ones outside.

Methodism understands that responsibility is measured by knowledge, as taught in Lesson IX, in pagan as well as in Christian lands. Thus will the heathen be judged in the great day. Even if they have never heard of Christ, they yet have the light which he gives to every human being, and so are without excuse; but we would send them the Gospel that with its greater light and greater influences more of them may be saved.

There is one resurrection of the dead, (Lesson XI,) and not two. It will be at the second advent at the end of the world. Methodism interprets the apostle as saying that Christ will come suddenly, and that then the Christian dead will "rise first"—not before another resurrection a thousand years later, nor yet before the wicked dead, of whom he says nothing here—but before the Christian living are changed and made immortal.

One Way to Take the Collection for the Sunday-School Union.

A LARGE city church. Fine audience. An eloquent sermon. After the sermon a plea for a good collection for the superannuated preachers, and as the pastor steps down from the platform and while the stewards are waiting he says: "I am instructed to take the collection for the Sunday-School Union and Tract Society. Whatever is put on these cards without being designated for the Sunday-School Union or Tract Society will go to the Superanuate Fund." Not a word said as to the work of either society or any desire expressed that the collection might be a good one. On the other hand, the only inference that could be drawn was that the claims of these societies were unimportant, and the work comparatively valueless. A.

WHITEFIELD, when flattered, said, "Take care of fire; I carry powder about me."

Opening and Closing Services for First Quarter of 1884.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPT. Come hither, and hear the words of the Lord your God.

SCHOOL. The word of the Lord is tried. Every word of God is pure. Moreover by them is thy servant warned: *and* in keeping of them *there is* great reward.

SUPT. The entrance of thy words giveth light.

SCHOOL. Thy word *is* a lamp unto my feet, and a light unto my path.

SUPT. Blessed *are* they that hear the word of God, and keep it.

SCHOOL. Search the Scriptures.

SUPT. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.

SCHOOL. How sweet are thy words unto my taste! *yea, sweeter* than honey to my mouth.

SUPT. And I will delight myself in thy commandments, which I have loved.

SCHOOL. My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

SUPT. The grass withereth, the flower fadeth: but the word of God shall stand forever.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.

II. SINGING LESSON HYMN.

III. RECITATION OF THE TITLE, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.

IV. REVIEW and APPLICATION OF THE LESSON, by Pastor or Superintendent.

V. THE SUPPLEMENTAL LESSON.*

VI. ANNOUNCEMENTS, (especially of the Church service and week-evening prayer-meeting.)

CLOSING SERVICE.

SUPT. Stand up and bless the Lord your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing, and praise.

SCHOOL. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. *Amen.*

* Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER: STUDIES IN THE ACTS AND EPISTLES.

NOTES BY THE REV. J. L. HURLBUT, D.D.

A. D. 50.] LESSON I. THE CONFERENCE AT JERUSALEM. [Jan. 6.

Acts 15. 1-11. (*Commit to memory verses* 8-11.)

1 And certain men which came down from Ju-de'a taught the brethren, *and said*, Except ye be circumcised after the manner of Mo'ses, ye cannot be saved.

2 When therefore Paul and Bar'na-bas had no small dissension and disputation with them, they determined that Paul and Bar'na-bas, and certain other of them, should go up to Je-ru'sa-lem unto the apostles and elders about this question.

3 And being brought on their way by the church, they passed through Phe-ni'ce and Sa-ma'ri-a, declaring the conversion of the Gen'tiles: and they caused great joy unto all the brethren.

4 And when they were come to Je-ru'sa-lem, they were received of the church, and *of* the apostles and elders, and they declared all things that God had done with them.

5 But there rose up certain of the sect of the Phar'i-sees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Mo'ses.

6 And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Pe'ter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gen'tiles by my mouth should hear the word of the Gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Je'sus Christ we shall be saved, even as they.

General Statement.

The most vital question that arose in the history of early Christianity was that whether the Gospel should become a religion for the world, bringing salvation to every race, or whether it was to an obscure sect among a single, narrow-minded, exclusive people; whether men were to be saved by faith in Christ, or by making themselves and their descendants Jews, wearing phylacteries upon their foreheads, and observing the interminable restrictions of a fast-fading Phariseeism. From the day when Saul of Tarsus became a leader in the Church, until the destruction of Jerusalem, forty years afterward, this was the living issue, and upon its settlement depended the centuries to come. Upon the side of a broad Gospel, free to all, having faith in Christ as its sole requirement, we find Paul and his companions in the missionary work of the Church; upon the other side we find certain unnamed Jews, "false brethren," followers of Jesus by profession, but Jews first and Christians in only a minor sense, claiming, but without reason, to represent the mother-Church in Jerusalem, and the weighty influence of the Apostle James, "the brother of the Lord." The lines of division were drawn at Antioch, then the center of missionary effort, where Paul and Barnabas stood as the champions of liberty in Christ. The contest was transferred to Jerusalem, and again Paul and Barnabas appeared, seconded by all the power of the Church outside of Jewry, pleading with the twelve and the elders for a recognition to Gentile Christianity. The conference at Jerusalem was not a Church council, with plenary power, but a discussion in which all strove for a settlement in the unity of the Spirit and the bond of peace. The great victory was won when Peter, the chief of the apostles, took his place boldly by the side of his brother Paul, and James, the most exact of all the Jews in obedience to the law, avowed the same view, that henceforth there was to be in Christ Jesus neither Jew nor Gentile, neither circumcision nor uncircumcision, but that salvation was for all men upon the same terms of faith.

Explanatory and Practical Notes.

Verse 1. Certain men. Pharisees who believed in Jesus as the Saviour, but were still strenuous supporters of the Jewish customs, which they regarded as necessary to salvation. **Came down.** From Jerusalem to Antioch in Syria, at that time the center of Gentile Christianity. It was a journey of two hundred and fifty miles. **From Judea.** The Judean Christians were mainly Jews, and strongly attached to their law and customs. **Taught the brethren.** The Church at Antioch was largely composed of converted Gentiles, who accepted Christ by faith without the deeds of the Jewish law. **Except ye be circumcised.** Circumcision was the outward rite by which Gentiles were made members of the Jewish Church. **After the manner of Moses.** Rev. Ver., "after the custom of Moses;" according to the way prescribed in the Jewish law. **Ye cannot be saved.** They would make salvation dependent, not upon a work of grace in the heart, but upon an external form. (1) *There is always a tendency to neglect spiritual things and lay stress upon outward services in religion.* (2) *Those who undertake to judge others are very apt to threaten the penalties of the world to come upon all who differ from themselves.*

2. Paul and Barnabas. Who were then at Antioch, having returned from their first missionary tour in central Asia Minor. They had always preached salvation for Jew and Gentile upon the same terms of faith in Christ, and now found their doctrine assailed. **Dissension.** Meaning here a vigorous resistance to these Judaizing teachers. **Disputation.** Rev. Ver., "questioning;" a debate, calling in question both the doctrine and the authority of the Judaizers. **They determined.** From Gal. 2. 2, we learn that the decision was under the direction of the Holy Spirit. (3) *Happy is that Church whose action is guided from on high!* **Certain other.** Among these was Titus, (Gal. 2. 1,) whose very presence showed that God had sent spiritual gifts upon the Gentiles. **Should go up to Jerusalem.** As the mother-Church, and the residence of the apostles, it was regarded with veneration; but Paul elsewhere intimates that he did not regard its decisions as of absolute authority. Gal. 1. 1, 11-17; 2. 4-7. **Unto the apostles and elders.** The apostles were inspired men, having direction over the whole Church; the elders were local, representing the Churches in Judea. **About this question.** It was a question of vital importance, whether men could accept Christ in freedom, or must add to faith the interminable burdens of Judaism, and force the Christianity of the world to become a narrow sect, with no prospect of its progress in the world. (4) *It is better to contend for the faith than to submit to false claims of authority.* (5) *Every age has its own questions to settle as well as the apostolic age.* Now there is the same strife as then between narrow, formal sectarianism, and a broad, spiritual Christianity.

3. Brought on their way. The whole Church met to show its sympathy with the deputation, and bestow its blessing. **Through Phenice.** Rev. Ver., "Phœnicia," the sea-coast province north of Palestine. **And Samaria.** They traveled by the land-route, yet near the sea; taking their course through Gentile Churches, (probably founded by Philip the evangelist,) as those most interested in their mission. **Caused great joy.** Everywhere they brought news of the Gospel's success among the Gentiles, and the joy with which they were received showed that the Judaic faction represented only a small fragment of the Church. (6) *If angels rejoice, much more should saints on earth when souls are won to Christ.*

4. When they were come. This was Paul's third visit to Jerusalem since his conversion, and seventeen

years after it. Acts 9. 26; 11. 30; Gal. 2. 1. **They were received.** In a general gathering, the Christian synagogues meeting together to welcome them. **They declared.** In a formal address, reciting the origin and growth of the Church among the Gentiles, and showing especially that it was under a divine care. **God had done.** They gave all the glory to God, and made prominent the providential signs in the work. (7) *So let every Christian worker keep Christ in the front, and himself in the shadow.*

5. Pharisees which believed. The Pharisees were not an organized body, but a school of thought. They laid great stress on keeping the law of Moses, in its minutest requirements, and added to it thousands of minute regulations, which they regarded as of equal importance. Some of them had believed in Christ, but they were Christians only in a secondary sense, for their highest allegiance was given to Mosaism. **Needful to circumcise them.** These narrow bigots demanded that all the Gentile believers in Christ must submit to a humiliating rite which would make them Jews, and then they must obey, not only the written law, but the multitudinous prescripts of the scribes, which even a born Jew found almost impossible to follow.

6, 7. Came together. The whole body of the Church was also present, (ver. 12,) and generally concurred in the decision. **To consider.** It is a suggestive fact that they could not act by a divine inspiration without deliberation and discussion. **Much disputing.** Rev. Ver., "questioning." Not an angry dispute, but an earnest debate, in which the lines of opposing opinion were drawn distinctly. **Peter rose up.** He spoke with the authority of an apostle, but not of a pope; for the decision of the conference was rendered afterward by James. This is Peter's last appearance in the Acts, and, both in thought and language, it is eminently characteristic. **Brethren.** The chief of the apostles places his fellow-disciples on an equality with himself. **A good while ago.** From ten to fourteen years. He places the time in a strong light to show that the question had already been settled long before by divine authority. **God made choice.** He meant that on the special occasion when the Gospel was first presented to Gentile hearers, it was by divine appointment, and through Peter's personal ministry. See Acts 10.

8. God, which knoweth the hearts. Thus he appeals from the judgment of men, who are fallible, to that of God, who looks into the heart. **Bare them witness.** Gave the divine proof of their acceptance without circumcision or legal service into the brotherhood of his children. **Giving them the Holy Ghost.** We know not the precise form of its manifestation, but it came upon uncircumcised Gentiles at Cesarea, (Acts 10. 44,) thus showing that Jew and Gentile were alike before God. (8) *How blessed are we who can rest in the abundant mercies of God, and not fear the judgment of men!* (9) *God's Church is always wider than man's.*

9, 10. Put no difference. Rev. Ver., "made no distinction," by bestowing the baptism of the Holy Ghost upon Jews and Gentiles alike. **Purifying their hearts.** It is the heart which needs cleansing, and no outward forms can bestow it. **By faith.** Faith, or the spirit's rest upon Christ, awakens love, and that gives purity of life and heart by the power of the Holy Ghost. **Why tempt ye God?** By insisting upon a condition which God had not required. **A yoke.** Circumcision, and the innumerable, exacting, and frivolous requirements of Judaism as interpreted by the scribes. **Neither our fathers nor we were able to bear.** A recognition that the law was felt to be a burden, even by those who obeyed it. (10) *Christ's service is no such slavery.*

11. But we believe. Rev. Ver., "we trust." **Through the grace of the Lord Jesus Christ.** Salvation, though not earned by the works of the law, is given freely through the grace of God to all who put their trust in Christ. **Saved even as they.** He declares that the Jew has no privilege above the Gentile in salvation, but must be saved upon the same terms of faith in Christ, and by the same free grace of God. The same view was declared by James, and agreed upon by the council, so that the great question was settled, and Gentiles were recognized as possessing the same privileges in the Gospel as Jews.

HOME READINGS.

M. The conference at Jerusalem. Acts 15. 1–11.
Tu. The address of James. Acts 15. 12–21.
W. The decision of the council. Acts 15. 22–35.
Th. Paul's account of the visit. Gal. 2. 1–10.
F. The Law and the Gospel. Gal. 3. 11–29.
S. The Gospel for the Gentiles. Rom. 3. 19–31.
S. The two brothers. Luke 15. 25–32.

GOLDEN TEXT.

We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Acts 15. 11.

LESSON HYMN. S. M

Hymnal, No. 321.

Grace! 'tis a charming sound,
Harmonious to the ear:
Heaven with the echo shall resound,
And all the earth shall hear.

Grace first contrived a way
To save rebellious man;
And all the steps that grace display,
Which drew the wondrous plan.

Grace taught my roving feet
To tread the heavenly road;
And new supplies each hour I meet,
While pressing on to God.

TIME.—A. D. 50, while Claudius was emperor of Rome; Quadratus, prefect or Roman governor of Syria; Cumanus, procurator of Judea; Ananias, son of Nebedæus, high-priest of the Jews.

PLACES.—Antioch, in Syria, and Jerusalem, the capital of Judea.

Doctrinal Suggestion—Freedom from ceremonial law.

Monthly Missionary Meeting.—Topics: 1. Prayer for Missions. Ezek. 36. 37; Matt. 9. 37, 38. 2. Home-Mission work in the West and South.

QUESTIONS FOR SENIOR STUDENTS.

1. A Difference, v. 1.
What was the question causing the difference?
From what party did it originate?
What spirit did the teaching show?
What reason could be given for such views?
What would have been the effect upon the Church of their acceptance?

2. A Discussion, v. 2–6.
Who took part in the discussion?
What was Paul's view of this subject?
How did he state it in Gal. 5. 6?
Why was the question taken to Jerusalem?
Who accompanied Paul on the journey? Gal. 2. 1, 3.

3. A Decision, v. 7–11.
To what past event did Peter refer, and why? Acts 10. 44, 45.
How did this event settle the question in dispute?
How had God shown his acceptance of the Gentiles?
To what yoke did Peter here refer?
How are we free from that yoke? Gal. 5. 1.

Practical Teachings.

Where does this lesson teach—
1. As the way to be saved?
2. As the privilege of believers?
3. As to the freedom of disciples?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. A Difference, v. 1.
What visitors became teachers?
Who had sent them? Gal. 2. 12.
What did they teach?
What had Jesus taught about this? Mark 16. 16.

2. A Discussion, v. 2–6.
Who disputed this teaching?
To what city were they sent?
Who were to settle the dispute?
Through what cities did they pass?
What tidings made the brethren glad?
Who received the delegates at Jerusalem?
What report was made?

Who were offended ?
What did they insist upon ?
Who were called together to settle the question ?

3. A Decision, v. 7–11.
Who was the first speaker ?
To whom had he preached ?
What had followed their believing ? Chap. 10. 44.
From whom was this a gift ?
What was Peter's conclusion ?
How alone can any be saved ? Acts 16. 31.

Teachings of the Lesson.

Where in this lesson do we find—

1. That good men sometimes differ in regard to duty ?
2. That the Holy Spirit is given to all believers ?
3. That salvation is alike free to all ?

QUESTIONS FOR YOUNGER SCHOLARS.

Who came from Antioch to Judea ? **Some converted Jews.**
What did they teach the Gentiles ? **That they should become Jews.**
Why was such teaching wrong ? **It made salvation depend upon outward forms.**
What is salvation ? **The Lord's free gift to us.**
Who disputed with the Jews ? **Paul and Barnabas.**
What did they decide to do ? **To go up to Jerusalem.**
Whom did they wish to see ? **The apostles.**
What was held when they reached Jerusalem ? **A meeting of apostle and elders.**
Why was such a meeting held ? **To settle the question about the Gentiles.**
What did Peter tell them ? **That God made no difference between Jews and Gentiles.**
Did they all know this ? **Yes, they had seen the Spirit given to the Gentiles as well as to the Jews.**
What did Peter mean in speaking of putting a yoke upon the neck of the disciples ? **Binding them with laws and ceremonies.**
What was Peter's hope of salvation ? **The grace of the Lord Jesus Christ.**
What does God look at ? **The heart. "Thou God seest me."**
What does God ask of us ? **"Give me thy heart."**

Words with Little People.

We can do nothing to *earn* salvation. No outward forms can save us. *Jesus only* can save us, and therefore *we must have Jesus.* "For there is none other name under heaven given among men whereby we must be saved."

THE LESSON CATECHISM.

[For the entire school.]

1. Of what two classes of people was the early Church composed ? **Jews and Gentiles.**
2. What did some Jewish Christians demand ? **That the Gentiles should become Jews.**
3. To whom was the subject submitted ? **To the apostles and Church at Jerusalem.**
4. By what did Peter declare the Gentiles were purified ? **By faith.**
5. How are both Jew and Gentile saved ? **Through grace.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Seven Privileges of Believers.

I. A Divine Transformation.
Declaring the conversion of the Gentiles. v. 3.
"In Christ....a new creature." 2 Cor. 5. 17.
"I make all things new." Rev. 21. 5.

II. The Joy of Salvation.
Great joy unto all the brethren. v. 3.
"Fruit of the Spirit....joy." Gal. 5. 22.
"In thy presence... fullness of joy." Psa. 16. 11.

III. Christian Fellowship.
They were received of the Church. v. 4.
"We have fellowship one with another." 1 John 1. 7.
"That they all may be one." John 17. 21.

IV. The Witness of the Spirit.
God....bare them witness. v. 8.
"He that believeth....witness in himself." 1 John 5. 10.
"The Spirit....witness with our spirit." Rom. 8. 16.

V. The Gift of the Spirit.
Giving them the Holy Ghost. v. 8.
"The Holy Ghost fell on all them." Acts 10. 44.
"Ye shall receive....Holy Ghost." Acts 2. 38.

VI. Purity of Heart.
Purifying their hearts by faith. v. 9.
"God hath cleansed....call not....common." Acts 10. 15.
"Sanctified in Christ Jesus, called....saints." 1 Cor. 1. 2.

VII. Freedom from Law.
Why....put a yoke upon the neck ? v. 10.
"Jerusalem....free....mother of us all." Gal. 4. 26.
"Stand fast....in the liberty." Gal. 5. 1.

ADDITIONAL PRACTICAL LESSONS.

How to be Saved.

1. All men bear with them the consciousness of sin, and long for some way to be freed from its burden here, and its results hereafter.

2. There is some way of salvation, the right way, divinely given, if among the strife of men's opinions it can be discovered. God will have all men to be saved, and the very disputes of men concerning it show that there is some way. v. 1, 2.

3. God's way of salvation for all men is one. There cannot be one way for a Jew, another for a Gentile ; all men must enter into life upon the same terms.

4. Some men strive to make the essentials of salvation consist in outward forms and services, which are not the conditions and requirements of the Gospel. v. 1, 5.

5. The sole condition of salvation is faith in the Lord Jesus Christ, apart from all the works of the law. v. 9.

6. The evidence of acceptance before God in salvation is the fruits of the Spirit. v. 8.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

I remember once watching, from a sick couch, the erection of a house close at hand. I saw the ground cleared, and the foundation laid. I saw the walls, day by day, rising higher and higher, until at length there was little besides the roof wanting. The house, now complete, is an agreeable and commodious dwelling. It has a large garden, and stands in a pleasant situation. But I should not like to live in it. Why not? I saw the foundation laid, and it struck me at the time it was exceedingly slight. I should not imagine that house to be either very healthy or very secure. The foundation is the most important part of a building.

But it is not all. After the foundation must come the superstructure. The foundation is laid for the

very purpose of having something erected on it. If no erection follows, its purpose is lost.

In the first of the four lessons arranged for the present month, our attention is called to the foundation of the Christian Church, the basis on which must rest the hope and life of every believer. The three others are taken up with the superstructure of holy walk and communication which should be erected upon this basis.

The conference at Jerusalem was called for the purpose of discussing the most important of topics. The very being of the Church was in danger. We read in the pages of history of many a besieged city which has baffled all the attempts of the enemy, and often, when the besiegers have failed in every open assault, they have changed their tactics and sought to undermine the walls, and thus sap the very foundation of the defenses. This is what the adversary of the Church was now seeking to do. He had sought to stifle it by sowing "tares among the wheat," (in the case of Ananias and Sapphira;) he had endeavored to stamp it out by persecution; but nevertheless "believers were the more added unto the Lord," (chap. 5. 14,) and the work was spreading among the Gentiles in distant lands. He now tried to undermine the foundation.

What was the foundation of the Church? See what Peter preached on the day of pentecost, (chap. 2. 22, etc.,) and afterward in the temple, (chap. 3. 13, etc.;) what Philip preached to the Samaritans, (chap. 8. 5, 12;) Peter to Cornelius and his friends, (chap. 10. 36, etc.:) Paul and Barnabas at Antioch, in Pisidia, at Iconium, Lystra, and Derbe. Chap. 13. 23, 38, etc.; 14. 7. 21. The subject of all this preaching was Christ, his person, and his finished work for sinners. This was "the word of the Gospel," (ver. 7,) which the Gentiles had heard and believed, and now, in many a town far away from Jerusalem, there was a little company bearing the name of Christ, separated from idols, looking up to God as their Father, and leading a new life.

How did the enemy threaten to disturb this state of things? Not by the open opposition of foes, but by the intrigues of seeming friends. From Judea, whence the Gospel had originally gone forth, there came down to Antioch men professing to be teachers. They had nothing to say against the hope and the aim of the believers there. That was all right—there was pardon for sinners, favor to be found with God, a new life to be lived, and a glorious hope for the future—but on what ground? Not on the ground merely of Christ's atoning death and resurrection—"there," they said, "you are wrong;" you must become Jews and keep the law; otherwise there is no salvation for you.

When we bear in mind that these men were no unbelievers, but Jews who had professed faith in the Lord Jesus, and who belonged to the Church at Jerusalem, we can see how great an influence they were likely to have on the Gentile converts.

Now suppose that some Gentile had believed this teaching, and had made haste to conform to the Jewish law, and rested his hopes on that, what would his life have become? Not a life of love to Christ, but a life of trying to keep the law. And could he ever have kept it? See what Peter says of the Jewish law, "a yoke which neither our fathers nor we were able to bear." Ver. 10. What peace could there be in a constant and fruitless struggle to bear this yoke? And when this life was over, and the man appeared before God, could he plead that he had tried to keep the law? Would that plea be accepted? He would find, then, that his hopes were in vain and his life a miserable failure. And if this teaching had been received in the Church generally the Church would have been a failure, a city whose foundations were destroyed, without peace and without security. How great, then, was the danger!

When the foundations of a city are threatened, it is time for the defenders to be on the alert. Paul and Barnabas saw the danger and at once opposed these false teachers, and presently the scene of conflict was shifted from Antioch to Jerusalem, and the apostles and elders there came together to consider the matter. The question to be decided was this: Was salvation to be had by faith in Christ alone, or by the Jewish law?

The apostles themselves were Jews, and, as such, attached to their law and customs. Yet what did Peter say?

His answer was that God had decided the question. For, 1.) He had commanded Peter to preach the Gospel, not the law, to the Gentiles; 2.) He had given the Holy Spirit to those Gentiles who believed; 3.) He had "purified" their hearts by faith, so that their salvation was an evident fact. Then were there two ways of being saved—the one for a Jew, through the law, and the other for a Gentile, through Christ? By no means, said Peter; we shall be saved "by the grace of the Lord Jesus . . . even as they."

Here the passage appointed for our lesson comes to a stop, instead of going on to the end of the conference, in order, perhaps, to call attention to the bearing of the matter upon ourselves.

1. *A question for the New Year.* Are you on the sure foundation? As there was but one then, so there is but one now. 1 Cor. 3. 11; 1 Pet. 2. 6.

2. *A caution for the New Year.* The enemy has not ceased to try and undermine the foundations. Beware lest he meddle with you. Remember, "By grace are ye saved through faith . . . not of works." Eph. 2.

3. *A battle call for the New Year.* If on the foundation, you should be one of the defenders. Be on the alert. Be zealous for the Gospel of Christ. It is worth fighting for, for it will never disappoint you, it will never fail you, it "will stand forever." 1 Pet. 1. 25.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Notice the time, place, circumstances; Paul and Barnabas at Antioch; Jews and Gentiles at peace in the Church, etc....The false brethren, who they were,

whence they came, their demand, and what it implied. ....What similar requirements are made by some now? The disputation—who participated, the opposing views. ....What great principle was at stake?....The journey, why taken, by whom, route of travel, (draw on map,) places visited, treatment of apostles....The report, how presented and received....The conference, who composed it, the question discussed....The apostle's advice, from whom it came, its character, its spirit, its wisdom....The result of the conference, and what would have resulted if it had decided otherwise....See the Analytical and Biblical Outline and Additional Practical Lessons for two lines of thought....What evils of to-day are here rebuked? 1.) The expectation of salvation through forms, rites, penances, and membership in the Church; 2.) Narrow sectarian spirit; 3.) High churchly pretensions; 4.) Formal, instead of heart, religion....What type of Christianity is here shown and recommended?....ILLUSTRATION. The story of Martin Luther climbing up Pilate's Staircase at Rome on his knees, hoping to earn thereby the forgiveness of his sins. Half way up he seemed to hear a voice saying, "The just shall live by faith:" paused, rose, stood erect, and walked down, free and happy in the consciousness of salvation by faith alone.

References. FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS: Prose, 84. Ver. 1: Prose, 7017. Ver. 3: Prose, 8942. Ver. 5: Prose, 8819. Ver. 7: Poetical, 3456. Ver. 8: Poetical. 1807. Ver. 10: Prose, 7018.. FREEMAN'S HAND-BOOK. Ver. 5: The Pharisees, 693.

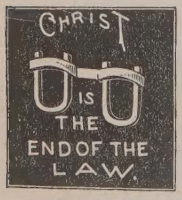
Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. "*No Difference.*"

For the Blackboard: Print "Jew" at one end of the board, "Gentile" at the other. Beneath one "Law, beneath the other "Gospel." Between make a yoke, and below print "Christ is the End of the Law."

JEW AND GENTILE.



Draw from children the difference between the two, showing that God made both alike, gave to both alike, loved both alike, etc., but that they did not *think* alike, therefore did not love one another. Was this right? No, for God says, "There is no difference." Make practical application, showing that God cares nothing about outside differences of color, dress, education, or position, but that he looks to see if there is love in the heart which comes out in the life. Show that we shall treat people kindly if we love them, and tell how the Jews and Gentiles treated one another. What was lacking in their hearts?

THE GREAT MEETING.

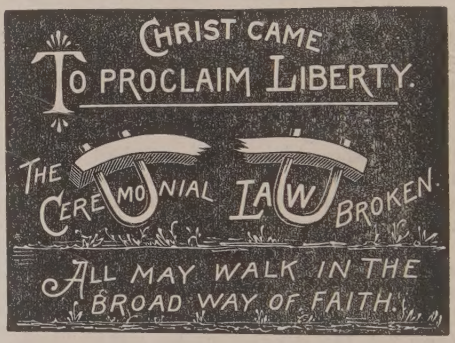
Let children tell what Paul and Barnabas had been doing. Recall Peter's vision, and see if its meaning is understood, and teach that the preaching of the cross broke down the wall between the Jews and Gentiles, as if a high wall between two families which had no intercourse was taken down, and they began to talk, eat, travel, and worship together! Tell how some of the Jewish Christians thought that this must be wrong, and therefore this great meeting was held. Link Jew and Gentile together on the board, showing that some wanted to keep them separated, and print "Christ" midway between "Law" and "Gospel," uniting three words by a light line, and showing how the one ends in Him where the other begins. Teach that the Pharisees wanted to put the yoke of the law upon the Gentile Christians, and then give Peter's speech in simple words, making it clear that all are alike in God's sight, and that he cares nothing for outward ceremonies unless the heart is filled with love to him.

THE YOKE OF BONDAGE.

Show what a yoke means, and tell who breaks the yoke of sin, and how he does it—by putting his own yoke upon us of love and obedience. Teach Whisper Song, and help children to see that it is not what *we* do that helps, but what Jesus does, living in us and working through us.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. The broken yoke represents the ceremonial law. The Jewish teachers wanted to lay the yoke on the Church, but Peter showed that Christ came to proclaim liberty, and that both Jew and Gentile were to be saved through the grace of our Lord Jesus Christ. The lines at the bottom of the diagram represent the broad road of faith in which all peoples every-where may walk.

QUESTIONS FOR REVIEW. What is meant by ceremonial law? What is a yoke? Where does the word occur in the lesson? Why is it represented as broken? What is the top sentence? What is meant by the broad way of faith? Who are included in all?

Lesson Word-Pictures.

What are those men saying who, having gathered a little audience, are shaking their heads with a very positive flourish and asserting something in very positive tones? Get close up to the circle of listeners, into it, and hold your ears open. What do they say? "Except ye be circumcised after the manner of Moses, ye cannot be saved!" Abominable utterance! Christ coming, living, dying for nought! A mark in the flesh of the disciples worth more than all the Calvary-marks in the great Master's body! Those men are making trouble. They stir up strife, and to quiet it, Paul and Barnabas say, "We will go up to Jerusalem." They have gone, all day riding on their patient mules toward the holy city. They reach Samaria. They may be slowly riding through its streets at the dusky twilight-hour, wondering where they may pass the night. Is that the house of some Gaius they are nearing? And there he stands in the very door, his heart as open as his door, crying with outstretched hands, "Come in, ye blessed of the Lord!" Precious is Christian hospitality! And if the Church came together that night, the Stephens, the Marks, the

Marthas, the Maries of Samaria, what kindling of zeal in their faces and a still warmer glow in their hearts, as the apostles told of the wonderful conversion of the Gentiles! Jerusalem next! How home-like its streets, and how many homes opened wide their doors to let the beloved of the Lord come in! Now step into this gathering of the Church that, electrified by this good news of salvation for all, talks next of that miserable little circumcision question. Look around. That man with the cool, deliberate, practical face, of course, is James. That brother who seems to be looking afar, with the face of the seer, the poet, the philanthropist, must be John. And the man who is now getting up to speak, the brother that feels quick, talks quick, acts quick, with a good deal of heart underneath, if there may not be always the coolest head above, is—Peter. A warm heart and a wise head, though, are in this grand utterance concerning circumcised and uncircumcised, "But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as—they." Brave-hearted, broad-minded Peter!

A. D. 50.] **LESSON II. HEARING AND DOING.** [**Jan. 13.**

James 1. 16-27. [*Commit to memory verses* 22-25.]

16 Do not err, my beloved brethren.

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18 Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain.

27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

General Statement.

Among the three pillars of the Apostolic Church, (Gal. 2. 9,) beside the ardent Peter and the thoughtful John, looms up the solemn and stately form of James the Just. He was held in reverence as the son of Joseph and Mary, and therefore "the Lord's brother," as the leader of the Church in Jerusalem, and above all as the disciple of unbending rectitude and faithful obedience to the law. We are told that his knees were calloused from bowing in prayer, that he ever wore the white garments of a priest, that he abode day and night in the temple praying for his people, and that he was honored for his purity and devotion by unbelieving as well as believing Jews. Though the recognized leader of the Jewish element in early Christianity, he was broad enough in his views to indorse the work of Paul among the Gentiles. To the Jews throughout the world who had received Jesus as the Christ, and whom he recognized as the true "twelve tribes," he wrote this epistle. It presents the duties of the Gospel, rather than its experience or its doctrines. It tells disciples what they are to do, what they are to be, the life to be lived, the works to be wrought. And its rebukes and exhortations came with all the greater impressiveness from one whose life was the pattern of all that he taught. In this section he bids his brethren remember the honor they bore as the first-fruits of the world's salvation, and calls upon them to avoid self-assertion, showing meekness in the reception of the word, rather than eagerness in proclaiming their own views of it. He bids them not only listen in the synagogue, but show forth the word in themselves among men. Ten years after this time the faithful witness, true to his people to the last, was slain in the temple in the scenes of riot which foreshadowed the destruction of the city and the extinction of the Jewish state.

Explanatory and Practical Notes.

Verse 16. Do not err. Rev. Ver., "Be not deceived." The apostle is here placing the Jewish Christians upon their guard against the error that God is the author of sin, and responsible for the evils in the world. **My beloved brethren.** He addresses in this epistle those Jews who had embraced Jesus as the Christ, a section of the Church of which James was the recognized leader.

17. Every good gift. He means to show that God is the author of good, and the Father of us all, and not the fickle divinity of the heathen. **Every perfect gift.** "Perfect boon," Rev. Ver. In the original the word translated *gift* is not the same in the two clauses. One may mean "the act of giving;" the other, "the boon given." (1) *God's gifts are good in their motive and their nature.* **From above.** As the bubbling spring shows a higher source, so the blessings of life reveal a heavenly origin. **The Father.** The word is here used in its Hebrew sense of *source* or *origin*. **Of lights.** The heavenly bodies, sun, moon, and stars, are here referred to. (2) *As God is the author of light, he cannot be the prince of darkness in the moral world.* **No variableness, neither shadow.** While the heavenly lights grow dim, and darkness and night succeed each other, there is no change in God, the Sun behind the sun. (3) *Let us rest our hearts in the one stable spot in the universe, the heart of God.*

18. Of his own will. Here is another evidence of God's goodness, that the blessing of salvation was given out of his own will, from love to man. **Begat he.** Rev. Ver., "Brought us forth." We are the children of God, and princes of the royal family, in the proudest position among the sons of men. **Us.** We must keep in mind that this Epistle of James was addressed especially to Jewish Christians. These, despised by their fellow Jews as followers of the Nazarene, he reminds that they are the most highly honored of men, not only as the children of God, but also as those chosen first of all the world in the New Dispensation. **With the word of truth.** The Gospel message which brings to men a new life and new heart. **First-fruits of his creation.** The first sheaf of the harvest was consecrated to God by the Jewish farmer. So James reminds the Jewish disciples, that in the great harvest of the world's salvation they are the first-fruits.

19. Wherefore. Rev. Ver., "Ye know this." He appeals to their knowledge of the facts which he has just asserted, and then turns to another subject—their conduct in the assemblies for worship, and their use of the word as taught. **Swift to hear, slow to speak.** This, though good advice for all men, refers especially to the Jewish disciples when gathered in their synagogues. We saw in the last lesson that the Jewish faction in the Church were inclined to be turbulent and headstrong. James exhorts them to an earnest listening and a careful utterance. "Speech is silver and silence is gold," says the proverb. **Slow to wrath.** Why is this injunction here given? Perhaps because there are no controversies more bitter than those on doctrinal questions of religion, and one most important

was then in process of settlement—the question of Gentile membership in the Church, upon which many of the Jewish disciples had very decided opinions. (4) *Let us seek the calm and sober spirit when we talk of the things of God.*

20. The wrath of man. A passionate spirit, like that of unregenerate men, is sometimes shown by the adherents of a good cause. **Worketh not the righteousness of God.** Does not carry forward the kingdom of God, and does not help to establish righteousness in the earth. (5) *How often a noble cause is injured by the intemperate zeal of its promoters!* (6) *Let us seek to make others righteous by being righteous.*

21. Wherefore. The key to this verse is in the word **engrafted,** which the Rev. Ver. more properly translates *implanted.* The heart is compared to a ground which must be cleared and cleansed of all evil growth before the good seed of the kingdom can be planted in it. **Lay apart.** Rev. Ver., "Putting away." **Filthiness and superfluity of naughtiness.** The latter clause is better translated in Rev. Ver. by "overflowing of wickedness." We must put out of our heart all evil, which in God's sight is filthy and defiling, and makes the life overflow with sin; we must lay aside the contentious and self-asserting spirit rebuked in the previous verses, and **receive with meekness** the word of life. **The ingrafted word.** Rev. Ver., "The implanted word." Not here like a graft on a tree, but like a seed in the soil. (7) *We should take the word of life to our hearts as the good ground takes the seed into its bosom.*

22. Doers of the word. To *be a doer* is more than *to do,* for it is "to make the doing an occupation, a business." (8) *It should be our first work in life to put into practice the principles of God's word.* **Not hearers only.** That is, hearers who do not obey: (9) *Are there not many such sitting in the pews, and listening to the word?* **Deceiving.** (Rev. Ver., "deluding.") **Your own selves.** People imagine that there is some saving virtue in church-going and Bible-reading, but they are self-deceived. (10) *No man was ever yet saved merely because he loved to hear good preaching.*

23. Beholding his natural face. Literally, "the face of his birth," the face which he has carried from his birth, and yet continually forgets. **In a glass.** Rev. Ver., "In a mirror." The ancient mirrors were not of glass, but polished metal, in which the face could be seen dimly. So when a sinner hears the Gospel, he sees the image of his own sins, and for a time is stirred to conviction.

24. Beholdeth himself. The law of God reveals to a man what he is, and makes him, though unwillingly, gaze upon his true condition. **Straightway forgetteth.** Few people really retain in mind the recollection of their own faces; as when one sees a form walking toward him, and is surprised to find it is himself in a mirror. So many people are stirred in conscience at seeing their sins, but soon forget their condition because they neglect their duty.

25. Whoso looketh into. This is a stronger word than *beholdeth.* It means "bending over and looking down," an earnest contemplation, which is not followed by forgetfulness. (11) *We should not only glance at, but look into and meditate upon, God's will.* **The perfect law of liberty.** The Rev. Ver. is incomparably better, "the perfect law, the law of liberty." The law which, when contemplated in the true light, shows itself to be perfect, and therefore no burden, but liberty to the rightly constituted nature. It is strange, but true, that the most complete obedience to God's will is the most complete freedom. (12) *Only that law is perfect which gives this sense of freedom to those who obey it.* **Blessed in his deed.** In the very doing of obedience he shall find a blessing.

26. Seem to be. Rather, as Rev. Ver., "thinketh himself to be;" for it is not only one who seems to others a sincere worshiper, but who believes himself to be one. **Religious.** The idea is not of religion in its inward essence, but its outward manifestation; and perhaps *worshipful* would express it. **Bridleth not his tongue.** The apostle comes back to the thought of verses 19 and 20; and tells us that the true worshiper of God will control his temper, as a horse is held with bit and bridle. **Religion is vain.** Not that real religion of the heart is ever vain, but that this externality and form is of no value unless it influence his character.

27. Pure religion. The meaning is that the worshipful habit (for that is the meaning of *religion* here) is pure in its motive and undefiled in its character, if it results in doing good and in being good. **Is this.** Not that this *is* religion, but that it is the outflowing of religion. **Visit the fatherless and widows.** Here named for all deeds of mercy, as these two classes in the East are peculiarly helpless. **Unspotted from the world.** The whole world around the Christian tends to the defilement of his character, and he must watch to keep it clean.

HOME READINGS.

M. Hearing and doing. James 1. 16–27.
Tu. Patience under trial. James 1. 1–15.
W. The hearer and the doer. Matt. 7. 15–27.
Th. The true service. Isa. 58. 1–11.
F. The good ground. Luke 8. 4–15.
S. Love in deeds. 1 John 3. 10–18.
S. The test of conduct. Matt. 25. 31–46.

GOLDEN TEXT.

Be ye doers of the word, and not hearers only. James 1. 22.

LESSON HYMN. 7, 6, 5.

Hymnal, No. 565.

Work, for the night is coming.
Work through the morning hours;
Work, while the dew is sparkling,
Work 'mid springing flowers;
Work, when the day grows brighter,
Work in the glowing sun;
Work, for the night is coming,
When man's work is done.

Work, for the night is coming,
Under the sunset skies;
While the bright tints are glowing,
Work, for daylight flies.
Work till the last beam fadeth,
Fadeth to shine no more;
Work while the night is darkening,
When man's work is o'er.

TIME.—A. D. 50, soon after the events of the last lesson. For rulers, etc., see Lesson I. Some commentators give the time as eleven years later.

PLACE.—This epistle was written from Jerusalem by James, the Lord's brother, to the Jewish disciples of Christ throughout the Roman Empire. See Descriptive Index.

DOCTRINAL SUGGESTION—Practical religion.

QUESTIONS FOR SENIOR STUDENTS.

1. The Father of Lights, v. 16–20.
By whom, when, and for what purpose was this epistle written?
Who was its author?
What reason for hearing and doing the word is given in verse 17?
How should we hear and speak?

2. The Law of Liberty, v. 21–25.
In what spirit should we receive God's word?
What is the word here called? v. 21.
How does the word save our souls?
Why should we do as well as hear the word?
To what is the mere hearer likened, and wherein?
What illustration of this is found in Rev. 3. 14, 17?
What law is here spoken of, and what is it called?

3. The Pure Religion, v. 26, 27.
What shall be the result of doing as well as hearing?
What is the prevailing trait of a vain religion?
How is a genuine religion shown?

Practical Teachings.

What are here shown—

1. As the characteristics of a false religion?
2. As the characteristics of a true religion?
3. As the results of a true religion?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Father of Lights, v. 16–20.
What exhortation does James give?
Whence comes all the good we receive?
Who is the giver?
Who is meant by the "Father of lights?"
What is his character?
What three things does the apostle advise to every disciple?
What does an angry man fail to do?
Why should we avoid angry people? Prov. 22. 24, 25.

2. The Law of Liberty, v. 21–25.
What should we put away?
How are we to receive the word of God?
What is this word able to do?
What is our duty to the word?
What should we avoid?
To what is a "hearer" likened?
What is the word called here?
How shall doers be rewarded?
To whom does Jesus liken "doers?" Matt. 7. 24.

3. The Pure Religion, v. 26, 27.
What is a mark of false profession?
What are the marks of pure religion?
How may we be kept "unspotted?" 1 John 1. 7.

Teachings of the Lesson.

Where does this lesson teach—

1. The need of watching our tongue?
2. The duty of obedience to God's command?
3. Our duty toward the Lord's poor?

QUESTIONS FOR YOUNGER SCHOLARS.

Who is the Father of lights? **God our Father.**
What does he send down to us? **Every good and perfect gift.**
Why does he give us the "word of truth?" **That we may be saved by it.**
What does this show? **His great love for us.**
How should we receive his word? **Humbly and gladly.**
What is a doer of the word? **One who obeys God.**
How may we deceive ourselves? **By thinking that we do when we only hear.**
What is the "perfect law of liberty?" **The law of love.**
Whose law is this? **God's law.**
Who are blessed in their acts? **Those who continue in the law of love.**
What is it to bridle the tongue? **To control it.**
What kind of words will a Christian speak? **True and loving words.**
Who will the Christian try to cheer? **The lonely ones.**
What will he seek to do? **To keep himself unspotted from the world.**

Words with Little People.

Doers of the Word—

Believe that it is *God's* word.
That he speaks to *them.*
That he expects them to *follow it.*

"All that the Lord hath said *will we do*, and be obedient."

THE LESSON CATECHISM.

[For the entire school.]

1. From whom do we receive every good and perfect gift? **From the Father.**
2. How should we receive the word? **With meekness.**
3. What should we be? **Doers of the word.**
4. When is religion vain? **When the tongue is not bridled.**
5. What is pure religion and undefiled before God? **To visit the afflicted and live uprightly.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Christian in Various Relations.

I. In Relation to God.
The Father of lights....begat he us. v. 17, 18.
"Power to become the sons of God." John 1. 12.
"Not of corruptible seed, but of incorruptible." 1 Pet. 1. 23.

II. In Relation to the Tongue.
Slow to speak, slow to wrath.
"He that refraineth his lips is wise." Prov. 10. 19.
"Slow to anger....better than the mighty." Prov. 16. 32.

III. In Relation to the Word.
Receive with meekness the engrafted word. v. 21.
"Honest and good heart....bring forth fruit." Luke 8. 15.
"The holy Scriptures....make thee wise." 2 Tim. 3. 15.

IV. In Relation to Conduct.
Be ye doers of the word. v. 22.
"Not every one....but he that doeth." Matt. 7. 21.
"Doers of the law shall be justified." Rom. 2. 13.

V. In Relation to Worship.
Seem to be religious....this man's religion. v. 26.
"Who shall abide in thy tabernacle?" Psa. 15. 1.
"Offer the sacrifices of righteousness." Psa. 4. 5.

VI. In Relation to the Suffering.
To visit....in their affliction. v. 27.
"To deal thy bread to the hungry." Isa. 58. 7.
"Let us not love in word....but in deed." 1 John 3. 18.

VII. In Relation to the World.
To keep himself unspotted from the world. v. 27.
"Be not conformed to this world." Rom. 12. 2.
"Friendship of the world....enmity with God." James 4. 4.

ADDITIONAL PRACTICAL LESSONS.

The Law of Liberty.

1. The law of liberty calls upon us, first of all, to see God in his true relation toward us, as our loving Father, constant in his love, and abundant in blessing. v. 17, 18.

2. The law of liberty calls upon us to exercise self-mastery, to hold passion in check, and to hear others candidly, without being eager and self-asserting in uttering our views, since God's cause is never furthered by a spirit of controversy. v. 19, 20.

3. The law of liberty calls us to a spirit of meekness and teachableness in relation to the word of life, which we are not to make a subject of strife, but a means of salvation, by taking it to our hearts. v. 21.

4. The law of liberty requires us not only to hear the word, but to be doers of it; making practical obedience to God's will the chief business of life. v. 22–25.

5. The law of liberty requires us not only to be worshipful in demeanor, but to show the sincerity of our worship by doing good and being good. v. 26, 27.

English Teacher's Notes.

In the last lesson we considered the foundation of the Christian Church and of the faith of each individual believer. In this and the two succeeding lessons we have to look at the superstructure. And we do so under the guidance of the apostle who appears to have presided over the Church at Jerusalem, and whose verdict, agreeing as it did with that

of Peter, brought to a decisive issue the conference there assembled. The account of that conference shows us that James, "the Lord's brother," (Gal. 1. 19,) was an eminently practical man. Acts 15. 13-20. And we find, accordingly, that he who was decided and firm about the foundation of the Christian Church was equally clear and unhesitating as to the superstructure to be raised upon it.

Upon the occasion of that meeting at Jerusalem we are told that James, Peter, and John, recognizing the divine commission of Paul as the apostle of the Gentiles, decided that their own commission was specially and chiefly "unto the circumcision." Gal. 2. 9. And so we find James writing, probably at an early date, to the "twelve tribes which are of the Dispersion;" that is, to those Israelites scattered abroad in foreign lands who had believed the Gospel of the Lord Jesus Christ. Chap. 2. 1.

For a Jew to become a believer in Jesus was a change which it is difficult for us to conceive. The law of Moses had, indeed, been given as a "tutor" to bring men unto Christ. Gal. 3. 24. But instead of recognizing its true nature, and looking forward to the coming of that One who could alone satisfy the requirements of God and the cravings of the human soul, the Jew had rested in the law, and looked for salvation by it. So the young ruler, imagining that he had kept all the commandments of God "from his youth up," could ask in confident self-righteousness, "What lack I yet?" (Matt. 19. 20,) although his conscience stirred him to the thought that perhaps there was yet some "good thing" to be done, if he would be sure of eternal life. The acceptance of the Gospel was a complete reversion of all this, and the believer in Christ gave up the idea of being saved by his own doings, and received salvation as a free gift through the atoning death and merits of Him in whom he believed.

The Jews of Jerusalem found it difficult, as we have seen, to give up altogether their trust in the law. But with those scattered in foreign countries it was different. Since faith, not works, was the condition of salvation, they began to rest in their faith. Since good works were no longer to be their title to eternal life, they began to undervalue them. Content with having the foundation laid, they became careless as to the superstructure.

James saw the mistake they made, and wrote his epistle for the purpose of correcting it. And after giving his sympathy and advice with respect to the trials and temptations to which they were continually exposed, he proceeds at once to the matter which lay on his heart—that they should be "doers of the word, and not hearers only." And he presses this upon them by three illustrations.

1. That of a *gift*.

Imagine a man whose whole property has been destroyed by fire, who has escaped himself, but with the loss of every thing he possessed. Then he is forlorn and destitute in the world, hard work and poverty before him. Is there any thing that could make a new man of him, and set him at once on the road to comfort and prosperity? Yes, a gift will do it. Let an estate be given him, or a business made over to him, or a sum of money be placed to his account, and his fortunes may soon be retrieved. But how? By the use of the gift. As long as the estate lie uncared for, or the business neglected, or the money allowed to lie idle, he will be none the better for it.

And so to fallen, ruined man, there comes a gift for the purpose of making him a new creature in order to raise him from the condition of a beggar to that of a prince, a son of God. 1 Sam. 2. 8; John 1. 12. "Of his own will begat he us with the word of truth," "the word of the Gospel" (see last lesson) concerning the Lord Jesus Christ. This is a "good" and "perfect" gift coming from above. Ver. 17. But it must be used. If a man continues to live as a beggar, of what use is it that he has been made a prince?

2. That of a *power*.

Suppose a man neglects his estate, or his business, so that no profit comes from it. He might plead that he had not power to improve it; that he was a helpless sufferer, unfit for work of any kind. And such a plea would be valid. But if at the same time an infallible means of cure be given him, strength and vigor and ability for work may become his. But on what condition? On this condition: that the cure be received and used. Otherwise it will avail him nothing.

And the "word of the Gospel" is not merely a gift, whereby a man is raised to a position of dignity and blessing; it is a power entering into the heart. It is "the implanted word, able to save your souls." "I saw salvation," said a young girl speaking of the moment when she heard the "word of the Gospel," and her heart opened to receive the gracious gift of God, "but I did not see the life." The word told her that Christ had died for her sins—that she believed; it told her also that she ought to lead a new life—and how to do that she could not tell. But receiving the word "with meekness" she soon found that it was a power, able to save, not only from the old condition of guilt, but from the whole life of self. Thus receiving it, she become a doer of the word.

3. That of a *mirror*.

The glass in which a man beholds himself shows him when any thing is wanting to his appearance which may be supplied. He may look and forget, or he may look and act accordingly. Unless he do the latter the mirror is of no use to him.

The "word of the Gospel" comes to raise a man to the position of a "Son of God;" to give him power to live as a "son of God," and to show him what is lacking to his appearance and life as a "son of God." Thus it is a gift, a power, and a mirror, but only effectual when used—done as well as heard.

If a sick man, in rags, were to boast that he possessed a fine estate, an infallible means of cure, and a mirror to show him perfectly what he ought to be, it would be hard to credit his story. It is as hard to believe that he who is not a "doer of the word" has ever really received it.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Let the lesson be read in both versions, the old and the Revised; one section of the teachers' meeting reading a verse from the old version, and another, or a single reader, giving the same verse from the new. Notice the corrections of the Revised Version....Keep in mind James's purpose, not to speak of the Gospel in its essence as an experience, but in its outward aspect as a life....Define the use of the following expressions, and their special reference in this lesson: *Father of lights; shadow of turning; first-fruits of his creatures; righteousness of God; superfluity of naughtiness; engrafted word; face in a glass; law of liberty; pure religion*, etc....Taking the Golden Text as the key, notice, first, what things are here forbidden, taking up the verses in order, and observing its probabilities....Then, what things are here required....Or, take "the law of liberty," and see what are the principles of life which it suggests, as here illustrated. (See Additional Practical Lessons.)....Our lesson shows the servant of Christ in various relations, as shown in the Analytical and Biblical Outline.....A good way to begin the lesson in the class would be by showing a small hand-mirror, and talking about it, as in verses 22–25....ILLUSTRATION. The wife of a drunkard once found her husband in filthy condition, with torn clothes, matted hair, bruised face, asleep in the kitchen, having come home from a drunken revel. She sent for a photographer, and had a portrait of him taken in all his wretched appearance, and placed it on the mantel beside another portrait taken at the time of his marriage, which showed him handsome and well-dressed, as he had been in other days. When he became sober he saw the two pictures, and awakened to a consciousness of his condition, from which he arose to a better life. Now, the office of the law is not to save men, but to show them their true state as compared with the divine standard. It is like a glass, in which one seeth "what manner of man he is."

References. FOSTER'S ILLUSTRATIONS. Ver. 16: Poetical, 1113; Prose, 3997. Ver. 17: Prose, 2484, 9008. Ver. 18: Prose, 4123. Ver. 19: Prose, 3317, 5628. Ver. 22: Prose, 2813, 2818. Ver. 23, 24: Prose, 2812. Ver. 24: Prose, 9361. Ver. 26: Prose, 5739, 12014. Ver. 27: Prose, 4276....FREEMAN. Ver. 12: The crown of life, 864. Ver. 23: Metallic mirrors, 139.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Doers of the Word.* OBJECTS. A Bible, a small hand-glass.

HEARING.

Talk about hearing, how we hear, when, where, etc., showing that we do not hear unless there be sound, and our attention be gained. Ask how children know what mother wants them to do. They hear her speak. So, if we are to learn what God wants, we must watch to hear what he says. *Story.* Tommy was playing with his blocks in mamma's room. Mamma said, "Tommy, please go in the next room and get my foot-stool." Tommy did not move. She spoke again, and then again. Still Tommy did not look up. What could be the matter? Was Tommy deaf? No, but he did not want to hear, for he was building a pretty block-house, and wanted to finish it. Just so God often speaks to his children, and they do not hear because they do not want to stop their own work. Then God has to speak in some other way, as mamma did to Tommy.

DOING.

How could Tommy have showed that he heard his mamma's voice? By doing what she asked him to do. How can we show that we hear God's voice? By doing what he tells us to do. Call out some things that he tells us to do, as "Remember the Sabbath day to keep it holy," "Love one another," "Bless them that curse you," etc., and teach that if we hear these, or any of the words of Jesus, and do not do them, we deny God, as Tommy denied his mother's authority. Speak of ways in which children fail to do these commands quoted, and show that there is no blessing promised to those who do not obey God. Call child to look into hand-glass, and ask a moment later if he remembers how he looks. We forget very easily how we look, and just so easily we forget to do as God tells us. Show Bible, and read verse 25, giving the meaning in simple words,

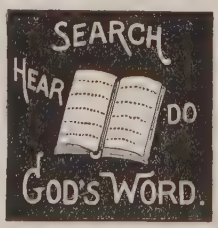
HOW CAN WE OBEY?

Read verse 17, and make heart on the board, in which print "Obedient." Teach that we all have hearts that prefer to disobey, but that the obedient heart is a gift of God, and can only be obtained by asking for it. Who may have it? Any one who will ask with faith that God keeps his word. Teach that the ear which hears is God's gift, as well as the heart which obeys. Teach, "I will watch to see what he will say unto me." Hab. 2. 1.

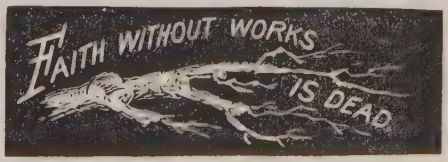
Blackboard.

BY J. B. PHIPPS, ESQ.

These three golden links bind the true Christian to the word of God—hearing his word, believing his truth, doing his will.



Either of these two diagrams will illustrate a part of the lesson. One teaches the duty of hearing and doing in connection with the word of God; the other that an unspotted heart and a charitable hand make pure religion.



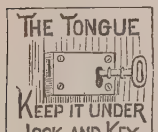
The dead limb is faith without works—lifeless, fruitless.

Lesson Word-Pictures.

Timothy All Ears. Nobody in the church is a better listener. Strange ministers notice his steadfast attention and are comforted by the thought of the powerful impression made on one soul at least. Such capacious reservoirs of truth as are those ears, holding all the minister can pump into them! And yet you don't like a certain look of insincerity in Timothy's face, a hard, cold, self contained look from the eyes that suggest two blue marbles. There is also a suspicious, excitable flash occasionally from those marble eyes, as if some hot fire might be burning under their cold surface. Sunday closes and Timothy has been pumped full of precept and commandment. He certainly knows what to do. He has had a look at himself in the Scripture glass and nobody can say, "miserable sinner," more unctuously than Timothy. Monday morning opens. Hark! What is that talk in the house at the corner? What man is throwing round his irascible words like hot coals, kindling strife at home in every direction? Follow him into the street. He has met a neighbor, and in his careless talk startles you by an indecent jest sent from his lips. Plainly, he has slipped the bridle off from his tongue, and he lets it run lawlessly. Now track him into his store. Here comes the widow Blackshawl, and in her feeble voice she is pleading for a little extension of time in meeting a money obligation. No, her creditor has only a hand of ice with which he grips her soul and freezes all the hope out of it. Now step out on the side-walk and look up at the sign overhead, and see the name of the excitable father at home, the careless jester showing a world-spot in his street-talk; the man's whole atmosphere of welcome for widows and orphans is like that of an iceberg for the ships nearing it and chilled by it. Read the name there in big golden, or brazen letters rather, TIMOTHY ALL EARS! Put underneath, "Hearer, not Doer, of the Word." O Timothy, may God have mercy on thy hypocritical soul!

A. D. 50.] **LESSON III. THE POWER OF THE TONGUE.** **[Jan. 20.**

James 3. 1-18. [*Commit to memory verses* 2-5.]



1 My brethren, be not many masters, knowing that we shall receive the greater condemnation.

2 For in many things we offend all. If any man offend not in word, the same *is* a perfect man, and *able* also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth!

6 And the tongue *is* a fire, a word of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed and hath been tamed of mankind:

8 But the tongue can no man tame; *it is* an unruly evil, full of deadly poison.

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet *water* and bitter?

12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

13 Who *is* a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but *is* earthly, sensual, devilish.

16 For where envying and strife *is*, there *is* confusion and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace of them that make peace.

General Statement.

The Epistle of James presents to us the outlines of a picture of the Jewish synagogues in Jerusalem during the dismal days before its fall; a picture reflected in some measure even in the Christian assemblies. We see the noisy throng of professed worshipers, not all sincere in their prayers, nor consistent in their lives. We see the strife for place, "the itch of teaching," the self-asserting spirit so strongly manifested by the ultra-Jewish faction in the Christian Church. To this element James writes in these burning lines. He warns them that those who aspire to be leaders and teachers of others are held to a more stringent account by the Judge of all, (ver. 1.) He shows them the power of the tongue, like a bridle over the steed, like a rudder to the ship, like a spark of fire in the forest, and bids them be careful how they exercise that power, (ver. 2-6.) He draws the portrait of their hypocrisy, praising God with the very tongue which utters its anathemas upon their fellow-men, (ver. 7-12.) He warns them that true wisdom, that which comes from above, is not quarrelsome, factious, eager for party rather than for truth, (ver. 13-15.) but is pure in origin, peaceable in utterance, and gentle in manner, and he exhorts all to seek these traits which will sow broadcast the seeds of peace on earth, good-will to men.

Explanatory and Practical Notes.

Verse 1. Be not many masters. This should read "teachers," as in the Rev. Ver.; for he is speaking of those who were eager to speak in the meetings of the church. The Jewish synagogues often resounded with debate, and the Christian assemblies in Jerusalem were infected with the same spirit. **Greater condemnation.** Rev. Ver., "heavier judgment." Meaning that those who undertake to instruct are held to a more strict accountability before God than others, because of the influence of their utterances.

2. We offend all. The Rev. Ver., is far better, "we all stumble;" that is, we are all apt to make mistakes, and especially those who set themselves up as teachers of others, and undertake to judge. It does not mean that "we offend every body." **Offend not in word.** If any one is always wise in utterances, never doing harm, never misleading others. **The same is a perfect man.** This is not to be taken in an absolute sense, but only that his wise use of the tongue will show that he is perfect in his self-control; for he who is able to manage his utterances can generally rule his conduct. **Able to bridle.** To hold in check his passions and evil tendencies, as a horse is curbed with bit and bridle. (1) *Every man is riding a steed which is liable at any moment to run away with him, in his own appetites and passions.* (2) *The fluent talker is not often the most faithful doer.*

3, 4. We put bits. The apostle now gives two illustrations of the power of the tongue, one the use of the bit and bridle, with which the horse is guided by the rider, the other the rudder, with which the great ship is directed by the steersman. **That they may obey**

us. The horse, though larger than the man, submits to his will, and the steersman is an atom in comparison with the ship which he controls. So the tongue, one of the smallest of members, will influence the conduct of men, and the destiny of States. (3) *O that men might realize the far-reaching results of the words they speak!*

5. A little member. The smallness of the tongue should not blind, but rather awaken, us to the power which it exerts. **Boasteth great things.** Is conscious of the power which it possesses. **How great a matter.** Literally, "how great a forest." **A little fire kindleth.** As when Portland, Maine, was laid in ashes from a smoldering fire-cracker on a Fourth of July; and when Chicago was destroyed in a fire kindled by a kerosene lamp kicked over by a cow.

6. The tongue is a fire. Like a fire, the tongue can blast and destroy, as when an evil tongue starts a slander which may ruin a reputation. **A world of iniquity.** "A complete repertory of all wickedness, as the world is of all things."—*Alford.* **Defileth the whole body.** When the tongue talks of sin, the body is very apt to commit it. **The course of nature.** "The wheel of nature," (Rev. Ver.,) an expression variously interpreted, but in our opinion referring to "the cycle of creation," or equivalent to our phrase "setting the whole world on fire." **Set on fire of hell.** Since it is Satan, whose home is in hell, that inspires the utterance of the evil tongue. (4) *The evil word has its source in the evil heart, which is Satan's seat.*

7, 8. For every kind of beasts. This is not to be taken literally, but as a general statement, for there are a few, but only a few, kinds of animals which have never been tamed. **Serpents.** As by the serpent-charmers of India. **Things in the sea.** Some kinds of fishes, even, have been tamed. **The tongue can no man tame.** Though no *man* can transform the tongue, yet God can. **An unruly evil.** Rev. Ver., "a restless evil," that which is incapable of restraint, a picture of the ever-moving tongue.

9. Therewith bless we. The apostle speaks here of the human race in general. **God, even the Father ....curse we men.** Those who fulfill the forms of worship, and with lips praise God in the church, are not always free from abuse of their fellow-men; and sometimes the curses are given in the name of religion itself. **After the similitude.** Rev. Ver., "after the likeness." For even in sinful men there is some trace of their divine origin, the image of the Creator.

10, 11, 12. Out of the same mouth. As in the fable, the same man blowing hot and cold; and in the story of Æsop, (see illustrations,) the tongue was shown to be at once the worst and the best. **Ought not so to be.** The tongue, which is controlled by the Spirit of God, ought not also to be ruled by the spirit of evil. **Sweet water and bitter.** Such would be impossible from the same spring. **Fig tree....Olive berries.** No tree can bring forth fruit different from its kind. (5) *Hence the fruit of the tongue is an index of the root of the character.*

13. Who is a wise man? The suggestion of the apostle is that such should be chosen for public teachers. **Out of a good conversation.** Rev. Ver., "by his life," which is a far more accurate rendering. In former times the word *conversation* meant "life," and not merely "talk," as now. (6) *True wisdom is shown by the regulation of the conduct more than by the utterance of the lips.* **Meekness of wisdom.** The wise man does not need to convince others by self-assertion, and forwardness, but can afford to be patient.

14. If ye have bitter envying. The apostle has still in mind the Jewish synagogues, in the last days of the nation, when every meeting was filled with the strife of parties. The Rev. Ver. has "bitter jealousy and faction." **Glory not.** Do not boast of such a spirit, as if it were a preparation for teaching the truth. **Lie not against the truth.** "Do not pervert the truth in order to promote your party," is the meaning; a warning needed in every age of the Church.

15. This wisdom. That is, the wisdom of party strife, of dogmatism, of noisy assertion of views, of sharp controversy; in all of which much of a certain kind of wisdom is displayed. **Descendeth not from above.** This skill in debate, this power to hold the opposite view up to ridicule, does not come from God, nor from the higher nature. **Earthly, sensual,** (Rev Ver., margin, "animal,") **devilish.** It is according to worldly, not heavenly, principles; it springs from the unspiritual nature of man; it has its origin from Satan, and not from God. (7) *How many of the discussions of creeds and church customs are here described!*

17. The wisdom....from above. The apostle now describes the true wisdom as shown in language and in life. **First pure, then peaceable.** We are not to understand that these terms are in contrast, as if purity were to be sought first, and peace only second, or as if there could be one trait without the other. The meaning is that purity is the inward essence and peaceableness the outward manifestation. **Easy to be entreated.** "Easily persuaded," not ready to yield a principle; but willing to listen to reason, candid and open to persuasion, as he can well be who is truly wise. **Without partiality and without hypocrisy.** Or, as Whedon suggests, "neither hypercritical nor hypocritical;" without equivocation or dissimulation.

18. Fruit of righteousness. Fruit consisting in righteousness, not springing from righteousness. **Sown in peace.** That is, a righteous result can never proceed from an unjust, quarrelsome beginning; a church growing out of a wrangle will rarely have success. **Of them that make peace.** That is, those who work in the spirit of peace. The kingdom of Christ can be promoted only by those who seek for peace among men.

HOME READINGS.

M. The power of the tongue. James 3. 1–18.
Tu. The law of liberty. James 2. 1–12.
W. Faith and works. James 2. 13–26.
Th. The right use of the tongue. 2 Tim. 2. 15–26.
F. The heart and the tongue. Matt. 15. 10–20.
S. The flesh and the spirit. Gal. 5. 16–26.
S. The judgment account. Matt. 12. 28–37.

GOLDEN TEXT.

By thy words thou shalt be justified, and by thy words thou shalt be condemned. Matt. 12. 37.

LESSON HYMN. L. M.

Hymnal, No. 1022.

And since, in God's recording book,
Our sins are written, every one,—
The crime, the wrath, the wandering look,
The good we knew, and left undone;

Lord, ere the last dread trump be heard,
And ere before thy face we stand,
Look thou on each accusing word,
And blot it with thy bleeding hand.

And by the love that brought thee here,
And by the cross, and by the grave,
Give perfect love for conscious fear,
And in the day of judgment save.

TIME.—A. D. 50. See Lesson I.

CONNECTING LINKS.—The topics of the epistle following the last lesson are: 1. The duty of impartiality. James 2. 1–13. 2. The relation between faith and works. James 2. 14–26.

DOCTRINAL SUGGESTION—The depravity of human nature.

Monthly Temperance Meeting.—Topics: 1. Strong Drink and the Home. 2. Why Sunday-school Workers should be total abstainers.

QUESTIONS FOR SENIOR STUDENTS.

1. The Words that Condemn, v. 1–12.
Who are meant by the word "masters?"
What shows the "perfect" man?
In what respect is he perfect?
What two illustrations of the tongue's power are here named?
What power for evil does the tongue possess?
Wherein is the evil tongue more dangerous than a wild beast?
Who alone can turn the tongue from evil to good?

2. The Words that Justify, v. 13–18.
What is meant by the first clause of the GOLDEN TEXT?
What traits will show that a man is truly wise?
What is said of the wisdom which has envy and strife?
What are the results of such conduct?
Name seven traits of the wisdom from above?

How may we obtain this wisdom ?
How will this bless its possessor ?

Practical Teachings.

What are here shown—

1. As the evils of an unconverted tongue ?
2. As the traits of an unregenerate heart ?
3. As the traits of a renewed character ?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Words that Condemn, v. 1–12.
What caution does the apostle give ?
What reason for this caution ?
What is the mark of a perfect man ?
By what means are horses controlled ?
What part of the ship must be rightly managed
What is an ungoverned tongue like ?
Where do evil words begin ? Matt. 15. 18.
Why should we be careful in our speech ? Matt. 12. 36.
What double use of the tongue is sinful ?
What do the fountain and the fig-tree teach us ?
What should be our daily prayer ? Psa. 19. 14.

2. The Words that Justify, v. 13–18.
What should the conversation of a wise man show ?
When should men be silent ?
What mischief does envy work ?
Where must we look for true wisdom ?
What are its marks ?
How may we get this wisdom ? Jas. 1. 5.
What does Solomon say of the words of the wise ? Eccl. 12. 11.

Teachings of the Lesson.

Where in this lesson do we learn—1. The danger of evil speaking ? 2. The value of right words ? 3. The need of having a pure, loving heart ?

QUESTIONS FOR YOUNGER SCHOLARS.

For what are bits used ? **To guide horses.**
What is a ship's helm for ? **To turn it about.**
What small member of the body has great power ? **The tongue.**
What can the tongue do ? **Defile the whole body.**
Why has it such power ? **Because it is set on fire of hell.**
What can come from the same mouth ? **Blessing and cursing.**
What can no man tame ? **The tongue.**
From what source do our words flow ? **From the heart.**
How, then, can the words be made pure ? **By making the heart pure.**
Who can purify the heart ? **The Lord.**
Against what should we guard ? **Against envy and strife.**
What is earthly wisdom ? **Sensual and devilish.**
Where does true wisdom come from ? **From above.**
Who are the righteous ? **Those who let God live in them.**

Words with Little People.

If the tongue is such a power—

We need to put it into God's care.
To trust him to manage it.
Never to take it out of his hands.

"Whoso keepeth his tongue keepeth his soul from troubles."

THE LESSON CATECHISM.

[For the entire school.]

1. To what is the tongue likened ? **To a bit and a helm.**
2. What does the tongue do ? **Both blesses and curses.**
3. What is said of this ? **"These things ought not so to be."**
4. What is the wisdom that comes not from above ? **"Earthly, sensual, devilish."**
5. What is the wisdom that does come from above ? **Pure, peaceable, gentle.**

TEXTS AT CHURCH

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Two Kinds of Tongues.

I. The Earthly Tongue.

1. **Self-asserting.** "*Not many masters,*" (teachers.) v. 1.
"Be not ye called rabbi." Matt. 23. 8.
"Neither as....lords over God's heritage." 1 Pet. 5. 3.
2. **Evil-speaking.** "*The tongue is a fire.*" v. 6.
"Death and life....power of the tongue." Prov. 18. 21.
"An ungodly man diggeth up evil." Prov. 16. 27.
3. **Double-talking.** "*Therewith bless....therewith curse.*" v. 9.
"Deacons....not double-tongued." 1 Tim. 3. 8.
"With a double heart do they speak." Psa. 12. 2.
4. **Quarrelsome.** "*Envying and strife.*" v. 14.
"Carnal....among you....strife and divisions." 1 Cor. 3. 3.
"Servant of the Lord must not strive." 2 Tim. 2. 24.

II. The Heavenly Tongue.

1. **Meek.** "*With meekness of wisdom.*" v. 13.
"Patient, in meekness instructing." 2 Tim. 2. 25.
"The meek....shall inherit the earth." Matt. 5. 5.
2. **Peaceable.** "*First pure, then peaceable.*" v. 17.
"Blessed are the peacemakers." Matt. 5. 9.
"My peace I give unto you." John 14. 27.
3. **Gentle.** "*Gentle....easy to be entreated.*" v. 17.
"Fruit of the Spirit....gentleness." Gal. 5. 22.
"We were gentle among you." 1 Thess. 2. 7.
4. **Sincere.** "*Without hypocrisy.*" v. 17.
"That ye may be sincere." Phil. 1. 10.
"Unto unfeigned love of the brethren." 1 Pet. 1. 22.

ADDITIONAL PRACTICAL LESSONS.

The Dangers of the Tongue.

1. There is a danger in the tongue, in the fact that its use greatly adds to our accountability before God. Those who aspire to teach and lead others are held to a more severe judgment than other men. v. 1.

2. There is danger in the tongue, because by it the character is shown, and the measure of self-control is indicated. He who can rule his tongue can govern himself. v. 2.

3. There is danger in the tongue because of its power to influence men, both as individuals and in masses. The tongue is as the rein to the horse, as the helm to the ship, and all influence has its dangers. v, 3, 4.

4. There is danger in the tongue because of the immense results for evil which may flow from it, As a spark may destroy a forest, so a tongue may set the world on fire. v. 5, 6.

5. There is danger in the tongue because no human might can change its nature. Beasts may be tamed by men, but tongues God only can transform. v. 7, 8.

6. There is danger in the tongue because of its contradictory utterances ; like a fountain pouring out bitter and sweet water, the tongue praises God and curses men. v. 9–12.

7. There is danger in the tongue because often it is inspired by Satan, and speaks the language of hell, and not of heaven. v. 14, 15.

English Teacher's Notes.

Before the siege of Paris, during the Franco-German war, all Germans were required to leave the city. However long they might have resided there, whatever might be their business there, no

difference was made; they must all depart. Yet I heard of one German lady, who, despite this stringent order, remained in Paris during the whole time of the siege. She was, if I remember rightly, governess in a family, and her nationality was, of course, known to her friends. But her accent, and her command of the French language, owing to long association and practice, was so perfect, that she could mingle, undetected, with those who would not have failed to denounce any one whom they recognized as a German. She was, in fact, though not actually one by birth, as good as a French woman. Many others, who would gladly have remained, were forced to leave the city because their tongue betrayed them. Her tongue maintained for her the right to stay. By her words she was justified; by their words they were condemned.

In ordinary life, as well as in times of exceptional interest and importance, there is no surer index than the tongue to the character, surroundings, and habits of a person. Here is a fair, innocent-looking child. But the little lips open and utter coarse, vulgar, and even bad language, such as the speaker is too young to understand. At once we know from what company and what surroundings the poor child has come. Here is a young girl speaking gently and softly in the midst of rude tongues and rough manners. And we perceive immediately that her mind and character are out of harmony with the scenes in the midst of which it is her lot to dwell. By her words the little child is condemned as to her bringing up. By her words the young girl is justified as to her character.

And so the Apostle James, after speaking generally on doing, instead of merely hearing, the word, and insisting upon good works as a necessary result of living faith, begins his more detailed exhortations with this momentous subject, the use and power of the tongue. And he shows us

1. *What the tongue is able to do.*

The "bit" in the horse's mouth, controlling its movements and deciding which way it shall go, and the "helm" which turns the ship and guides it in one or the other direction, are given as illustrations of the power of this "little member." A hasty word of Herod the king made him what he never meant to be—the murderer of John the Baptist. The careless speech of Peter brought him to do that which he had declared he never would do, namely, deny his Lord. A boy tells an untruth. But he does not stop there. Having turned in a false direction he seems to be driven on farther and farther, till he finds himself where he never meant to go. A girl makes an idle remark. Companions chime in and approve, and she goes on till she has chattered such folly as she never thought to be led to. On the other hand, let a boy or girl once boldly speak what is true and wise and right, and they will find that one word has given them a powerful impetus in the direction they ought to take.

2. *What evil the tongue often does.*

And here we have two sad pictures. First, a whole forest of goodly trees burning fiercely—set on fire by what? A little spark. Here is a picture of the evil a thoughtless word has often done. I once read a terrible illustration of this: A youth had been moved by the appeal of his teacher in the Bible class, and had followed her home with the intention of speaking to her about his soul's welfare. A companion joined her, and the two began a thoughtless and merry chat. "She does not believe what she has been telling us," thought the youth; he turned away, stifled his better impulses, and took the road to sin and ruin—lost through a thoughtless word! Second, a savage beast, untameable and insatiate, bringing danger and terror wherever it comes. This is not a merely thoughtless, but a wicked, tongue—the tongue that stirs up malice, that deceives, defiles, and slanders.

3. *What inconsistency the tongue is constantly guilty of.*

There is a spring of water. You have tasted it once and found it fresh and good. You go a second time. It is salt. You are disappointed, and cannot account for such a thing. For indeed it is contrary to nature. Were such a spring to be found, who could ever depend on it? Yet such a fountain is the tongue—uttering one moment words of prayer and praise, and another moment scolding and complaining and wrangling.

The apostle is writing to professing Christians in his own day. Could these things be true of them? Yes; and true of professing Christians now. But the question arises: can those of whom such things must be said really be the children of God? Does not their tongue condemn them? Are they not condemned by their words?

But he shows them also,

4. *What the tongue ought to be and to do.*

The wisdom and the knowledge a man possesses are imparted primarily by the tongue. And perhaps among those to whom James was writing, there were some who prided themselves on their clever speech, their sayings, their quick answers, as many boys and girls, and older people, too, do now. But the apostle says, If any man be really wise, "let him show forth his works with meekness." The sharp, brilliant, boastful tongue does not show forth true wisdom, but rather that which is "earthly, sensual, devilish." The truly wise tongue will be full of purity, peace, gentleness, kindness, fairness, and truth. One more picture the apostle gives us, a sower, (ver. 18,) scattering good seed which will spring up in fruits of righteousness and peace. This is what the tongue ought to be. He whose tongue brings forth such fruits is a Christian indeed, "justified by his words."

How can a boy or girl realize this picture, and escape likeness to the others? The tongue, so powerful for good or evil, must be under wise and mighty control—a "bit" directed by a skillful rider, a "helm" grasped by a trusty pilot. It must be guided and ruled "from above;" given into the hand of Christ, who is the "power of God and the wisdom of God." 1 Cor. 1. 24.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Keep prominent the theme of this lesson, "The Tongue."....Show the force of each illustration here given, and how it applies to the tongue: 1.) Bits in the horses' mouths; 2.) The helm of the ship; 3.) The spark kindling a forest; 4.) Taming of animals; 5.) The fountain, and its streams; 6.) Fig-tree and olive-berries, etc....Show some of the evils of the tongue which are here warned against....Show the reasons why this warning against the tongue is given. (See Additional Practical Lessons.)....Contrast the two kinds of tongues, as shown in the Analytical and Biblical Outline, having the references read by members of the class.... ILLUSTRATIONS. The slave Æsop was commanded by his master to prepare a banquet consisting of "the best things in the world." To his surprise, the master found only tongues upon the table, whereupon Æsop showed him that in all the world there was nothing with greater power for good than the tongue. The slave was then ordered to present on the morrow a dinner of the worst things in the world, and, again, only tongues were on the table; and Æsop showed that the earth had no greater evil than the tongue....The use of the tongue reveals the inner nature. An oath is a small thing, apparently, but it will show the power to which its utterer pays allegiance; like an estate in Scotland which pays a quarterly rental of three grains of corn, just to show who is its owner....Socrates, when asked what beast is most dangerous to man, answered, "Of wild beasts, the slanderer; of tame beasts, the flatterer!"

References. FOSTER'S ILLUSTRATIONS. Ver. 2: Prose, 5379, 7860. Ver. 3: Prose, 5741, 12006. Ver. 5: Prose, 5778. Ver. 6: Poetical, 2762. Ver. 7: Prose, 12011. Ver. 9: Prose, 12009. Ver. 10: Prose, 12008. Ver. 12: Prose, 9213. Ver. 13: Prose, 1058. Ver. 16: Poetical, 1105.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. "*Keep thy Tongue.*"

Review. Call out points of the lesson on hearing and doing. If we are children of God we must not only hear and do, but also speak. With what do we hear? With what do we see? With what do we speak? Who made the ear, the eye, and the tongue? Who, then, has a right to tell us how to use them?

Blackboard. Make a small globe, print "Sin" in large letters inside, draw a heart around it, and make something to represent flames rising from it. As the lesson develops, print among the flames, "Deceit," "Falsehood," "Backbiting," etc.

THE WORDS WE SPEAK.

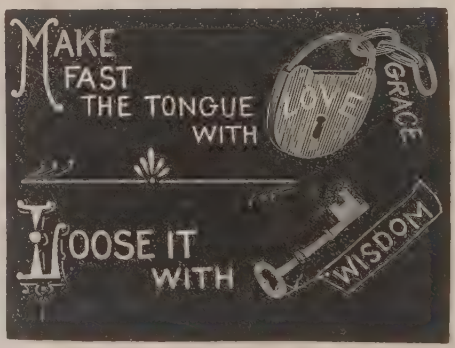
Talk about words, their uses, abuses, etc. Ask if children ever hear evil words spoken, harsh words, profane words, untrue words. Are such God's words? Then whose are they? They must be Satan's words. Teach that Satan is pleased when he hears any one speaking evil words, and warn against imitating persons who speak Satan's words. Call attention to the world as the emblem of the tongue, and show that this is inside the heart. Teach that the words spoken by the tongue will come out of the heart, and what the heart is, that the tongue will speak. What does fire do? Burns and destroys. Let us see what kind of words do such work. Give one or two illustrative incidents, showing what mischief is done by false, harsh words. Any teacher can give true incidents from her own knowledge. Thus lead children to see the power of the tongue for evil, and that it is to be feared as we fear wild beasts, or a deadly poison.

WHO CAN RULE THE TONGUE?

Show a watch, and talk enough about it to make children understand that if the mainspring is out of order nothing will go right. Who can make a watch right that has got wrong? One who knows how to make a watch, of course. Teach that God made the heart pure, but that man chose not to obey God, and so the heart got all wrong. But there is a way to get it right again, and that is by giving it to Jesus to make right. When the heart is right then the tongue will speak right words, and not until then. Show some kind of fruit, letting children tell what kind of tree it came from, and showing that no other tree could have borne it. What kind of fruit do Jesus Christ's trees bear? Who will be his little trees, and let their tongues bear fruit for him?

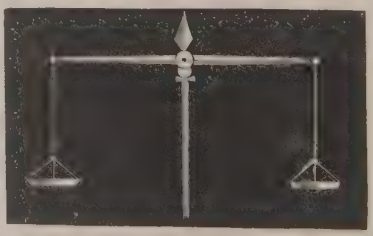
Blackboard.

BY J. B. PHIPPS, ESQ.



This diagram illustrates how to control the tongue. Instead of letting it run wild with passion and anger, fasten it with the lock of love, chain it with grace, and never loosen it except with the key of wisdom.

ANOTHER DESIGN. Draw a pair of scales, like this:



Our words are weighed. By them are we justified or condemned. Repeat the Golden Text.

Lesson Word-Pictures.

You are strongly moved. One can see that, for your eyes are flashing, your mouth working, and your tongue is at the very door of your teeth ready to slip out. Put a bridle on that tongue. Hold it in. Think a moment. You are in a circle of industrious talkers. There is Brother B. Well-meaning, but thoughtless, of talkative

nature, whose delight is to pour! He likes to shake hands in every direction, and then tell a thing to all he meets, from Smith, the judge, down to Smith, the pauper. Hold! He will take up what you are about to say of the pastor, export it to his neighborhood, and you will never see the story again—in the shape it had when it left you. Gabbling brother, O that his tongue could be bagged! There is Mrs. C. next to Brother B. She has a curious nature. Her eyes always seem to be down at the partly-raised lid of a box, squinting in. Next to prying into a box and finding something, she likes to open a box and let something out. Say what is in your mind, and with what a complacent joy her eyes will shine! She has something in her mail-bag, and it will be faithfully delivered! Most unfailing post in the world! Nobody need rob her. She will stand and give from that mail-bag all day. As she is not in the Church, and a part of her diet consists of the faults of professors, she will share her moldy crust of gossip with every fault-finding sinner especially. And though you don't appreciate it, there is a tip of flame to your tongue. You are about to speak with warmth. The story will keep warm, hot, burning. You are giving a torch to Brother B. and Mrs. C. The two will hand it to a dozen others, and the dozen to another dozen, and so on, the fire increasing till the poor parson may be burnt out of town. Hold in that tongue! You restrain it. You drop your head. You think. Can sweetness and bitterness come from one fountain, and that fountain be your heart? Did you as a friend find out from the pastor if the story were true? Your hands are in your lap, folding into one another, praying for guidance, asking that the wisdom pure and peaceable may be yours. You have gained a victory. You have won a blessing. The peace you have maintained among others comes into your own heart like the beautiful calm of a sunset river. It glows in your very face.

A. D. 50.] **LESSON IV. LIVING AS IN GOD'S SIGHT.** **[Jan. 27.**

James 4. 7-17. [*Commit to memory verses* 13–15.]

7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double-minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

11 Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

13 Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what *shall be* on the morrow. For what *is* your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, If the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

General Statement.

The Apostle James in his epistle addressed men as he saw them, and rebuked the evils which he found in the Jewish synagogue and the Christian Church. With fearless tone he warned the worshipers in the assembly, when he saw that their lives were not in accord with their professions. In these verses he rebukes various errors which were infecting the Church. He saw worldliness creeping in, and turning the heart from God, and he declared that the disciple must submit wholly to God, and have no fellowship with temptation, if he would have communion with God, (ver. 7, 8.) He bade the proud sons and daughters of Zion humble themselves, repent of their sins, and receive the uplifting hand of the Lord, (v. 8–10.) He reproved the censorious spirit, which sat on the judgment-seat with regard to others, yet forgot that itself must meet the judgment of the Almighty, (ver. 11, 12.) He bore unflinching testimony against the worldly spirit which lived for self, and laid its plans as though there were no God, and declared that those who forgot God's providence were guilty of a sin toward God, (ver. 13–17.)

Explanatory and Practical Notes.

Verse 7. Submit yourselves. The preceding verse shows the connection to be: "because God gives grace to the humble, and resists the proud, **therefore** seek entire submission to his will." (1) *Only those who humble their own wills at the throne of God can be exalted.* **Resist the devil.** While we yield fully to God, we are as resolutely to oppose Satan; for only in absolute resistance is safety. (2) *There is an evil spirit, and we must be on our guard against his wiles.* **He will flee.** For Satan has no power, not the slightest, over the heart which repels his advances.

8. Draw nigh to God. This we can do, by a life according to his will, by worship with his people, by communion with him in prayer, by meditation upon his word. **He will draw nigh to you.** In the influences of his Spirit, and in a direct care over the life. **Cleanse your hands.** Since it is only the pure who can come near God, therefore this exhortation follows the preceding one. The hands are named as the instruments of action, and the sentence means, "Let your lives be righteous." **Purify your hearts.** The heart as the seat of emotion and will, must be made holy, that God may enter into fellowship with man. **Ye double-minded.** Those whose affections are divided between God and the world.

9. Be afflicted. The sins for which sorrow should be felt are specified in the earlier verses of the chapter, selfishness, ambition, worldliness, and pride. (3) *Let us remember that these exhortations are addressed to Christians, and consider whether we may not need them.* **Laughter....to mourning.** Those who should feel their sins the most deeply are often the most frivolous and careless of their condition. (4) *Those only have a right to joyfulness who have found forgiveness for their sins.*

10. Humble yourselves. Do not blind your eyes to your true condition, but see your state as neglecters of duty, and seek a lowly place before God. **He will lift you up.** He will lift you from penitence to pardon; from affliction to rejoicing; from alienation to acceptance. (5) *The highest joy is that of sins forgiven and peace made with God.*

11. Speak not evil. With this verse opens a new subject, a warning against evil speaking and the censorious spirit. **One of another.** There are times when criticism becomes a duty, but a spirit of fault-finding is never in harmony with the Gospel. **His brother.** The evil rebuked is especially severe judgments upon fellow-Christians. (6) *How much easier it is to judge others than ourselves!* **Speaketh evil of the law.** The law of Christ, "the royal law," "the law of liberty;" that law by which Christ's followers profess to live is here referred to. **Judgeth the law.** That is, he judges not only as to facts, but as to motives and principles, and takes upon himself to decide their application. **Not a doer.** Those who devote themselves

to judging others generally find little time to apply the requirements of the Gospel to themselves. **But a judge.** And our business is not to set up a tribunal and act as judge, but to keep the law.

12. There is one lawgiver. Rev. Ver., "one *only* is the lawgiver." The Lord Jesus, who founded his Church, is its only legislator; and no body of men, council, or convention, has the right to add to or to alter his laws as given in the Gospel. **Who is able to save.** Rev. Ver., "*even* he who is able to save." A judge must have power to enforce his decisions, to give justice to the innocent and penalty to the guilty; no man possesses that power under the Gospel; but it is in the hand of Christ alone; so we should leave all judgment to him. (7) *Let us leave ourselves and our fellow-men in the safe hand of the just and the supreme judge.*

13. Go to. A phrase like our "come now." **Ye that say.** He is now addressing those who do not recognize the divine intervention in human affairs. **To-day or to-morrow.** Forming their plans as if the human will were the only one to be considered. Every element in the case, the going, the staying, the business, the gain, the life itself, is dependent upon another will than man's. **Get gain.** Probably in this is a reference to the trading habits of the Jews, as marked then as now.

14. Ye know not what shall be. How true, yet how constantly forgotten! No man knows that he will live a day, yet men plan and talk as if expecting to live forever. **It is even as a vapor.** Rev. Ver., "Ye are a vapor." Not our lives, but ourselves, are like the mist, suddenly rising and as suddenly passing away. **Vanishing away.** The works of men may remain for a time, the building, the painting, the sculpture, the institution, but the hand which formed them soon passes away. (8) *Let our short life, therefore, be spent upon the best and most enduring results.*

15. Ye ought to say. Not that the words should be upon our tongue, but that the thought should be ever in our heart. **If the Lord will.** Our plans should take into account the element of God's providence, and our hearts should be submissive to his will.

16. Ye rejoice in your boastings. Rev. Ver., "Ye glory in your vauntings." You make your boast and show your pride in that which has no real foundation, because it rests not upon God's will. **All such boasting** ("All such glorying," Rev. Ver.) **is evil.** All confidence in self apart from God, in the wisdom of our schemes, and in the vigor of our execution of them, except it seeks in them to do God's will, is evil, and will come to naught.

17. To him that knoweth to do good. While the sentence contains the statement of a great principle, its particular application here is to the evil already referred to, the forgetfulness of God in our ordinary life. **To him it is sin.** He who, knowing that God reigns, fails to recognize him, and lives as though there were no God, commits a sin. Yet the proposition may have a general application to sins of omission in general.

HOME READINGS.

M. Living as in God's sight. James 4. 7-17.
Tu. Turning to God. Isa. 5. 1-13.
W. The true repentance. Isa. 1. 10-20.
Th. Righteousness and iniquity. Ezek. 18. 23-32.
F. Faithfulness to God. 1 Pet. 5. 1-10.
S. The boasting of to-morrow. Luke 12. 13-23.
S. The old man and the new. Eph. 4. 17-32.

GOLDEN TEXT.

Humble yourselves in the sight of the Lord, and he shall lift you up. James 4. 10.

LESSON HYMN. S. 7.

Hymnal, No. 730.

Sweet the moments, rich in blessing,
Which before the cross I spend;
Life, and health, and peace possessing,
From the sinner's dying Friend.

Truly blessed is this station,
Low before his cross to lie,
While I see divine compassion
Beaming in his gracious eye.

Here it is I find my heaven
While upon the cross I gaze;
Love I much? I've much forgiven;
I'm a miracle of grace.

TIME, PLACE, etc.—A. D. 50. See Lesson I.

CONNECTING LINK.—The danger of worldly pleasure. James 4. 1-6.

DOCTRINAL SUGGESTION—The supreme authority of God.

QUESTIONS FOR SENIOR STUDENTS.

1. Living as in God's Sight—as Our Friend, v. 7-10.
How may we make God our friend?
How must we act toward God's enemy, the devil?
How should we regard our own sins?
How may we be lifted up? GOLDEN TEXT.

2. Living as in God's Sight—as Our Judge, v. 11, 12.
Who is our lawgiver and judge?
How do men often try to make themselves judges?
What is there wrong in such conduct?
Why have we no right to do this?
Is it ever right for us to criticise others?

3. Living as in God's Sight—as Our Guide, v. 13-17.
What earthly purposes are here condemned?
Why are such purposes wrong?
What should we say and feel in our hearts?
What definition of sin is here given?
Name some sins of omission as evil as actual wrongdoings.
How may we avoid these sins?

Practical Teachings.

What are here shown—

1. As errors to be shunned?
2. As characters to be sought?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Living as in God's Sight—as Our Friend, v. 7-10.
To whom should we be submissive?
For what reason?
What is it to draw nigh unto God?
What promise is given to the prayerful heart?
What preparation is needed?
What help is promised to the humble?

2. Living as in God's Sight—as Our Judge, v. 11, 12.
What should be avoided in conversation?
What is our duty toward each other? 1 John 4. 7.
What do we become when we judge others?
Who alone is our judge?
What power belongs to him?
What has Jesus said about judging others? Matt. 7. 2.

3. Living as in God's Sight—as Our Guide, v. 13-17.
What warning is given about laying plans for the future?
Of what are we always uncertain?
What is a "vapor?"
How is our life like a vapor?
What ought we to say in all our planning?
Who alone controls all our plans? Prov. 16. 9.
What does neglect to do right become?

Teachings of the Lesson.

Where in this lesson do we find—1. Encouragement to call upon God? 2. Warning against hasty judgment? 3. Reasons for trusting God fully?

QUESTIONS FOR YOUNGER SCHOLARS.

To whom must we submit ourselves? **To God.**
When does God draw nigh to us? **When we draw nigh to him.**
What should our sins cause us? **Sorrow of heart.**
Who can turn our sorrow to joy? **The Lord.**
When can God lift us up? **When we have humbled ourselves.**
What does God forbid us to do? **To speak evil of each other.**
What does he command? **That we love one another.**
Why must we not judge? **Because that would be putting ourselves in God's place.**
Who alone can judge? **The Lord.**
How should we live? **Trusting in God, not ourselves.**
To whom does our life belong? **To God.**
From whom comes all good? **From God.**

Can we claim any good ourselves? **No, only Christ, who worketh through us.**

How may we sin? **By knowing the right and not doing it.**

Words with Little People.

Ask yourself, What does God see in my heart?

Love, Trust, Obedience, Self-denial, Gratitude,	Or,	Hatred, Unbelief, Disobedience, Selfishness, Indifference.

THE LESSON CATECHISM.

[For the entire school.]

1. To whom should we submit ourselves? **To God.**
2. How can we make the devil flee from us? **By resisting him.**
3. How can we get God to draw nigh to us? **By drawing nigh to him.**
4. What should we be in respect to the law? **Doers, not judges.**
5. To what is our life compared? **To a vapor.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Life of the Gospel.

I. A Life of Submission to God.
Submit yourselves therefore to God. v. 7.
"Humble yourselves....under....God." 1 Pet. 5. 6.
"It is the Lord....do what seemeth....good." 1 Sam. 3. 18.

II. A Life of Resistance to Evil.
Resist the devil....flee from you. v. 7.
"Be vigilant....your adversary the devil." 1 Pet. 5. 8, 9.
"Neither give place to the devil." Eph. 4. 27.

III. A Life of Fellowship with God.
Draw nigh to God....draw nigh to you. v. 8.
"Let us return unto the Lord." Hosea 6. 1.
"I dwell....with him....humble spirit." Isa. 57. 15.

IV. A Life of Purity in Heart.
Purify your hearts, ye double-minded. v. 8.
"Wash you, make you clean." Isa. 1. 16.
"Purifieth himself....as he is pure." 1 John 3. 3.

V. A Life of Love to the Brotherhood.
Speak not evil one of another. v. 11.
"Who art thou....judgest another?" Rom. 14. 4.
"We love the brethren." 1 John 3. 14.

VI. A Life of Trust in God.
Ought to say, If the Lord will. v. 15.
"This will we do, if God permit." Heb. 6. 3.
"We will remember....name of the Lord." Psa. 20. 7.

ADDITIONAL PRACTICAL LESSONS.

The Christian in his Relations with God.

1. God is our King, and therefore expects of us a loyal obedience, and a renunciation of all opposing authority. v. 7.

2. God is our Friend, and therefore he expects us to draw nigh to him, that he may have fellowship with us. v. 8.

3. God is our Sanctifier, and therefore he expects us to put away all sin, and seek for pure hearts before him. v. 8.

4. God is our Redeemer, and therefore he expects us to repent of the sins which have chained us, and to humble ourselves in his presence. v. 9, 10.

5. God is our Lawgiver, and therefore he expects us to obey his word, and not to judge it. v. 11, 12.

6. God is our Ruler, and therefore we are to recognize him in every act, and never forget our dependence upon him. v. 13–17.

English Teacher's Notes.

A marvelous influence has often been exercised over the actions of men by the objects in sight of which they are performed. "Four thousand years are looking down upon you from the Pyramids!" was the speech with which Napoleon sought to fire the courage of his soldiers in Egypt. In sight of the spot where he had saved the capital the Romans could not put Manlius to death. And stronger yet is the influence which emanates from a living object. The soldier will fight with more spirit under the eye of the general. The boy will run the race with greater eagerness who knows that his parents are watching every step. The lad who is idling away his time will turn hastily to his work if he perceives the eye of the master upon him. The presence of another may affect us, when conscious of it, in many different ways. It may be encouraging or deterring, invigorating or weakening, may inspire hope and pleasure, or may cause fear and trouble.

But if so much is effected by the presence of beings like ourselves, and even of inanimate objects, how great must the power over men's lives be exercised by the consciousness of being in the presence and under the eye of God, by the knowledge that he is reading our thoughts, marking our doings, and holding the thread of our lives in his own Almighty hand! What ought to be, and will be, the effect of that knowledge and consciousness? The answer to this question, as given by the Apostle James, is the subject of our lesson to-day. He answers it in a fourfold manner—as to the disposition of the inmost heart—as to outward temptation—as to our judgment of others, and as to our plans and doings in this world.

1. *As to the disposition of the heart.* vers. 8–10.

Imagine a ragged boy out of the streets suddenly brought to the door of a brilliantly lighted room, filled with well-dressed company, and aware that all eyes are fixed upon himself. What will be the effect on him? For one thing, he will certainly become alive to his own dirty and wretched appearance. Such a boy was once presented to the photographer, that a faithful picture might be obtained of him as he there was. He immediately woke up to the sense of something being lacking about him, and began to smooth down his rags and try to straighten his hair. And when any man or child begins to realize the truth that God's eye is upon him—that God is looking at him, noticing him, his conscience becomes uneasy; he feels that he is a sinner. "Art thou come," said the widow of Zarephath to the "man of God," "to call my sin to remembrance, and to slay my son?"

"Behold," said Isaiah, "when he saw his glory," "I am a man of unclean lips." "Depart from me," cried Simon Peter, when he began to realize the divine power of Jesus, "for I am a sinful man, O Lord." Two girls had taken a room at an institute for young women. Over their chimney-piece hung a text from God's word. They could not bear it. It seemed to look through them. And in a few days they gave notice to depart.

For the first thing that follows the consciousness of sin in the heart is fear and trouble. But this ought not to be all, and will not be all unless the heart turns away, refusing to retain the consciousness of God's presence, and seeking to forget him. "Humble yourselves in the sight of the Lord, and he shall lift you up." "Draw nigh unto God, and he will draw nigh to you." So the widow of Zarephath found it; so Isaiah, so Simon Peter. Consciousness of sin, repentance, humility, and joy, are worked in the heart by the realization of being "in the sight of the Lord."

2. *As to outward temptation and conflict.* ver. 7.

A boy is tempted to play truant, or to defraud his employer. The temptation is strong. Conscience says "No," but companions say "Come." He feels almost forced to yield, and disobey or cheat the master. But presently he becomes aware that the master is watching the whole proceeding. This alters the case. Or, a little band of soldiers meet with an enemy superior in force. Surely they must yield. But no: they remember that their general is watching; he can send succor in a moment. They resist, and the foe takes to flight. "Be subject to God." "Resist the devil," because the Lord is near, "and he will flee from you." So did Joseph. Gen. 39. 9. So Abijah, Asa, and Jehoshaphat (2 Chron. 13. 10, 12; 14. 11; 20. 6, etc.) when threatened by the enemy.

3. *As to our judgment of others.* Ver. 8.

A girl is just about to make some disparaging remark concerning an acquaintance. Suddenly she perceives the mother, sister, or friend of that acquaintance within ear-shot. She is stopped at once. She will not say that thing in their presence and hearing. But suppose there is no one by who has any close interest in the person; does not the Father above care? Is it nothing to him if one of those for whom he gave his Son is slandered and injured? "Speak not evil one of another," for he notices it. He knows all the circumstances, which we do not. He knows whether the conduct which seems strange to us is really a branch of his own holy law. He is the Lawgiver; "who art thou that judgest another!"

4. *As to our plans and doings in this world.* Ver. 17.

The young are apt to plan as though every thing must fall out as they imagine. "Counting your chickens before they are hatched" is a very common experience. Even among the old we find persons like the rich fool. Luke 12. 20. Men will go on planning and working and expecting to shape their destiny as pleases themselves, forgetting that their earthly life is, or, rather, they themselves (so far as this earth is concerned) are, (see Revised Version,) "a vapor that appeareth for a time, and then vanisheth away." What then? Are we to live from day to day, without aim, without object, merely awaiting what comes? That is the life of the atheist: "Let us eat and drink, for to-morrow we die." There is not, as the ancients supposed, a blind Fate ruling us and determining our destiny, but a living God, who, if we accept his free gift of salvation in his Son Jesus Christ, will be, not our Ruler only, but our Father and Protector. Let us be about his business, (Luke 2. 49,) active, earnest, painstaking in all that is given us to do—planning when it is needful, but saying from the heart, "If the Lord will." This is the secret of all peace and success, and he who lives as in God's sight lives in a sunshine which lights and warms and makes to thrive, and never deceives!

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Show the connection between this lesson and the verses immediately preceding it....Show to whom these words are addressed, and to what extent they apply to us....Notice the evils which are here rebuked by the apostle: 1.) Double-mindedness—trying at once to serve God and the world, v. 7, 8; 2.) Frivolity and pride—blinding men to their spiritual condition, v. 9, 10; 3.) Censoriousness in judgment—fault-finding, v. 11, 12; 4.) Self-dependence—thinking of self, without recognition of God, v. 13-15....Show how these sins are manifested at the present time....The various relations of the Christian to God, and the duties which those relations require, as shown in this lesson, are given in the Additional Practical Lessons....The Christian life and its requirements are shown in the Analytical and Biblical Outline....ILLUSTRATIONS. Ver. 7: Story of Tarpeia, the Roman girl, who admired the jewels of the Sabine besiegers of the city, talked with the enemies, agreed to open the gates if they would give her "what they wore on their arms," meaning their gold armlets. They promised, she admitted them, and they threw on her their shields, crushing her to death. But for her yielding to temptation she might have saved her city, her honor, her life....Ver. 11, 12: See Christ's illustration of judging others in the "mote" and "beam." Matt. 7. 1-5....Vers. 13-16: In the Talmud there is a legend as follows: "A father, at his son's circumcision, produces wine seven years old, and says, 'With this wine will I continue for a long time to celebrate the birth of my new-born son.' That night Rabbi Simeon meets the Angel of Death, and asks him 'Why he is wandering about.' 'Because,' said Asrael, 'I slay those who say, We will do this or that, and think not how soon death may overtake them. The man who said he would drink that wine often shall die in thirty days.'" —*Farrar.*

References. FOSTER'S ILLUSTRATIONS: Ver. 7: Prose, 2552, 11930. Ver. 8: Poetical, 519; Prose, 9403. Ver. 9: Prose, 5114. Ver. 13: Poetical, 2890; Prose, 4153. Ver. 14: Prose, 4711, 10269. Ver. 15: Prose, 9069, 10999. Ver. 16: Prose, 6877. Ver. 17: Poetical, 941; Prose, 3504....FREEMAN. Ver. 13: Traveling merchants, 885.

Lesson Word-Pictures.

Drawing nigh to God! Hush! Look within that chamber. A soul is in prayer, that man with lifted hands, his face bathed in tears, feeling after God, crying

after God, only to find him anew, to be absorbed into him, to be possessed by him. And in his presence still the disciple goes out, to live in his sight. The man is on the street now. He is talking with a friend. A brother is passing of whom he is inclined to say a judging, censorious word. But he looks up to the blue, boundless sky. How full of God does it seem, that ever-present Judge, who could bring him up to his bar a guilty soul! Will the creature be like the Creator, and be judge? That disciple feels the sting of another temptation. Gain is suggested to him, gain in connection with a life away, only to be followed by a return, rich, honored, courted, envied. But suddenly his countenance is awed. God is coming into his thoughts, God the everlasting, before the eternity of whose existence his own life is as a vapor wreathing up from the stream, dwindling, then vanishing into the open, broad, limitless sky. He had not thought of God. What if God should blast the vapor suddenly, and his own nourished plans die? He bows his head, saying of his future, "If the Lord will!"

Blackboard.

BY J. B. PHIPPS, ESQ.

EXPLANATION. The all-seeing eye of God is here represented. The lines illustrate My Life from the cradle (C) to the grave (G.) God sees it all. I only see the past and the present, and I cannot tell what the morrow will bring forth. In view of this truth, what duty does the seventh verse of the lesson teach? How can I draw nigh to God? As I walk in his sight, what does the eighth verse say about my heart and hands? What verse teaches humility? The sin of evil speaking? The uncertainty of life? The duty of trust in God's providence? What is the last sentence on the board? Conclude the review by urging renewed faithfulness and remembrance that we depend on God for life, breath, and all things.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. "*Thou God Seest Me.*"

To Teachers. Can we teach this lesson so that children will feel that they are actually living, walking, talking, eating, drinking, sleeping, under the eye of God? Certainly not, unless we feel it ourselves! But it is the truth, and God wants his little ones to have it, not to hold as a head truth, but a heart truth, molding and shaping the life. Let us seek, if we have it not, a living belief in it, that with God's help, we may be able to pass it on to our children. To be taught: Who is God? Where is God? How to draw nigh to him. What follows drawing nigh to God.

1. Ask different ones who God is, and condense all the answers into this, "God is our Father." Talk about a good father in a family, how he loves his children, provides for them, protects them, tries in every way to make them good and happy. Suppose one of his children does wrong: should he hide it from his father? Who, then, can help him to be good? Light a tiny taper, and compare its light with that of the great sun. So the best father in the world is little and insignificant compared to our great Father.

2. Children will be ready enough to say that God is every-where, but try to make them face the reality in ways that they can understand. Teach that he is not only every-where, doing every thing, but that he sees every thing and every body, and really cares about the least word and act of the least child. Is he, then, in this room? Yes, looking into your heart, and my heart, and every heart here. What does he see, and what shall I do if he sees sin in my heart?

3. Print on the board "Draw nigh to God." Teach that the time when we most need to draw nigh to God is when we need him most, and that is when we are naughty. Teach that just as a naughty child can do nothing so good as to go to its father and tell him all about it, so a naughty child of God must go right to him. Try and make it felt that it is a very simple thing to go to God: that he is real, if we do not see him: that he hears us and loves us always, just as we are.

4. Show that when we simply come to God, speak to him, hear him speak, and obey, then he lets us know that he is very near to us. What child is afraid when father is close by? If we know that God is close by us, we shall fear no evil. (Some teachers may prefer another line of thought. Whatever form we give to this lesson, let us take one truth and make it plain.)

LESSONS FOR FEBRUARY, 1884.

FEB. 3. Paul's Second Missionary Journey. Acts 15. 35–41, and 16. 1–10.
FEB. 10. The Conversion of Lydia. Acts 16. 11–24.
FEB. 17. The Conversion of the Jailer. Acts 16. 25–40.
FEB. 24. Thessalonians and Bereans. Acts 17. 1–14.

The Chautauqua Normal Work.

IN the December JOURNAL announcement was made of the Chautauqua Normal Class, but no mention was made, as it should have been, of the other departments in the normal work. We correct the mistake by giving the names of all the classes, which are as follows:

1. THE CHAUTAUQUA CHILDREN'S CLASS, conducted by Rev. B. T. Vincent and Frank Beard.

2. THE CHAUTAUQUA INTERMEDIATE BIBLICAL CLASS. Rev. B. T. Vincent, instructor.

3. THE CHAUTAUQUA NORMAL CLASS. Rev. J. L. Hurlbut, D.D., and R. S. Holmes, A.M., instructors.

4. THE CHAUTAUQUA PRIMARY TEACHERS' NORMAL CLASS. Instructors to be announced.

5. THE CHAUTAUQUA ADVANCED NORMAL EXAMINATION. Conducted by Rev. Frank Russell, A.M.

Dr. Arnold's View of Much Reading of Fiction.

Seventh Paper.

BY MRS. V. C. PHOEBUS.

"The mass of human minds, and much more of the minds of young persons, have no great appetite for intellectual exercise, but they have some, which, by careful treatment, may be strengthened and increased. But here, to this weak and delicate appetite is presented an abundance of the most stimulating and least nourishing food possible. It snatches it greedily, and finds it so satisfactory, that it actually conceives a dislike for any thing simpler and more wholesome. That curiosity which was wisely given to lead us on to knowledge finds its full gratification in the details of an exciting and protracted story.

"In youth the healthy body and lively spirits require exercise, and should be indulged; after play, hearty play, should come study, but this exciting reading has so fagged out the mind that it goes to real work languidly, feeling it to be no more than a burden. The mere lessons may be learned from a sense of duty; but that freshness of power which in young persons of ability would fasten eagerly upon some one portion or other of the wide field of knowledge, and then expatiate, drinking in health and strength to the mind as surely as the natural exercise of the body gives bodily vigor, that is tired prematurely, perverted, and corrupted.

"Great and grievous as is the evil, it is peculiarly hard to find a remedy for it. If the books to which I have been alluding were books of down-right wickedness, we might destroy them wherever we found them. . . . But they are not wicked books for the most part: they are of that class which cannot be actually prohibited. . . . All that can be done is to point out the evil; that is real and serious, and its effects are most deplorable on minds of the fairest promise. An unnatural and constant excitement of the mind is most injurious; there is no surer law of our nature than that such excitement is followed by a consequent weakness: this weakness must be adverse to quiet study, and thought—a fact which has been too often proved by experience. The mind that is satisfied with this food will care little for a knowledge and study of God's word, without which there can be no spiritual life."

After giving this view, which I have been obliged to condense much, in some cases altering the words but not the sense, in order to get it within the prescribed limits, he thus admonishes his pupils:

"In reading works of amusement, as in every other lawful pleasure, there is and must be an abiding responsibility in the sight of God; like other lawful pleasures, we must beware of excess, and not only so, but if we find it hurtful to us, either because we have used it too freely in times past, or because our natures are too weak to bear it, then we are bound most solemnly to refrain from it; because, however lawful in itself, or to others who can practice it without injury, whatever is to us a hinderance in the way of our intellectual and spiritual and moral improvement, that is, in our case, a positive sin."

A. O. Van Lennep.

Our beloved fellow-worker died in November. We mourn as those who are sorely bereaved. He was a good man; simple as a child; zealous in the interpretation of the word of God; ingenious in devices; skillful in execution; studious that he might excel; and all with a sincere desire to glorify his Master.

Mr. Van Lennep's exhibitions of biblical and oriental life were always appreciated by the multitudes who attended the several assemblies. He was an especial favorite at Framingham, at Chautauqua, and at Monteagle.

How hard it is to realize that we shall see his face and hear his voice no more. Thank God for the doctrine of immortality, out of which blossoms the hope of reunion in the life to come!

Book Notices.

Biblical Hermeneutics. A Treatise on the Interpretation of the Old and New Testaments. By Milton S. Terry, S.T.D. 781 pages. This able and scholarly book constitutes Vol. II in the Library of Biblical and Theological Literature, edited by Dr. Crooks and Bishop Hurst, and published by Phillips & Hunt. The plan is a large and noble one, and proposes to give a series of works that in themselves will be sufficiently compendious to furnish the necessary apparatus for the study of the Bible, Theology, and the History of the Church. The nine works proposed are in the hands of some of the most eminent scholars of the Church, and will contain a complete defense of our Church theology and all the results of the latest and best scholarship. Dr. Terry's book covers a very wide field, and leads through almost every one of the great controverted fields of religious thought. His own faith is clear, and so he boldly and earnestly battles with every foe. The chapters on Inspiration, Prophecy, Eschatology, Harmony, the Alleged Contradictions of Science, and the Alleged Discrepancies of the Scriptures, are full and able. The book has a valuable Bibliography of Hermeneutics, a complete index of "Scripture Texts," and a "General Index." It will be a welcome addition to every clerical library.

Preparatory Latin Course in English. By William Cleaver Wilkinson. New York: Phillips & Hunt. 331 pages. The previous volume of Dr. Wilkinson on the Greek language and literature, prepared for the Chautauqua course of study, was so thoroughly good that we look with interest at this new volume that is designed to give as much knowledge of the Latin language and literature as we can get without going through a course of classical study. There is no effort to introduce the reader into the mysteries of Latin verbs and declensions, but to give him all the facts and results of study gained by the classical scholar who has

acquired the language, and read as far as we read in preparing for college. Such a book puts into the hand of every intelligent mother or sister the substance of what the son or brother learns in college, and so they can be in sympathy with him. The book is very interesting, and will be read by a great many who have gone through the studies in college.

Chautauqua Game of Quotations. American Authors. Chicago, Ill.: Fairbanks, Palmer, & Co. Price, 50 cents. Here are twenty-six question cards and twenty-six answer cards, with directions for playing, compiled by the Phillipsburg (Pa.) C. L. S. C. An innocent and useful mode of spending a social hour.

Christian Thought is a new periodical edited by Charles F. Deems, and published by E. B. Treat, 757 Broadway; 38 pages, fifteen cents a number, and $1 50 a year. "Christian Thought" contains the lectures delivered before the Summer School of Christian Philosophy. Number One, for July, contains "The Cry of Conflict," by Dr. Deems, and the "Foundation of Christian Belief," by Dr. Lyman Abbott. The August number contains a lecture by Dr. Noah Porter on "What we Mean by Christian Philosophy," and on "Freedom of Will Empirically Considered," by Dr. John Bascom. The third number presents a paper on "The Spencerian Philosophy," and "Misinterpretation of the Doctrine of Correlation of Forces," by Mr. S. H. Wilder, of New York; also one on "Spontaneous Generation," by Dr. Deems. The clear type and rich contents of "Christian Thought" will make it a valuable addition to every thoughtful man's library.

Stories from the French. By Mrs. Belle Tevis Speed. Cincinnati: Walden & Stowe. 1883. 325 pages. A series of charming stories, translated from the French, illustrating patriotism and devotion.

Jock Halliday. By Robina F. Hardy. New York: Robert Carter & Brothers. 192 pages. This is a very bright and interesting story of a "Grassmarket hero," and gives a faithful sketch of life and character in Edinburgh. The illustrations greatly add to the charm of this Scotch story, the book being a reprint.

Boy Travelers in the Far East. By Thomas W. Knox. Illustrated. New York: Harper & Brothers. Mr. Knox in this, the fifth volume of this series, takes his boys through Africa. The book has all the charm and instruction of the former volumes, and is full of pictures.

The Ball of the Vegetables, and Other Stories, in Prose and Verse. By Margaret Eytinge. 246 pages. New York: Harper & Brothers. There are few, if any, who are the equals of Margaret Eytinge in the field of writing for children. They are just the kind of books that older people like to read to the children. The illustrations are capital.

Worthington's Annual. By R. Worthington, New York. Quarto, with over 400 illustrations, and very cheap. Just the book to please the younger children.

Old Mexico and Her Lost Provinces. By William Henry Bishop. Illustrated. New York: Harper & Brothers. 1883. Mr. Bishop has given us, in a very graphic and interesting style, the story of his journey in Mexico, Southern California, and Arizona. He gives a great variety of information about the progress of the Mexico of to-day, and very much about the antiquities and wonders of the old Mexico. A first-rate book to put into the Sunday-school library.

Donald Grant. By George Macdonald. New York: Harper & Brothers. This new book has all the elements of thoughtfulness, purity of ideas and style, high-toned characters, noble motive and purpose, that characterize the former stories of this popular writer. There is something of sameness in the types of men and women that he constantly uses, and some unnecessary prolixity, but there can be no doubt of the wholesome influence of the book on the life and faith of the reader.

Stephen, M.D. By Susan Warner, author of "Wide, Wide World." New York: Robert Carter & Brothers. 1883. This is the latest of Miss Warner's books. "Stephen, M.D." begins life for himself as a poor little orphan boy ten years old. He finds a kind friend who gives him work to do, and from that time he begins to grow in intellect and moral strength, until he gains eminence as a physician, and is nominated governor of Massachusetts. Through all, he adheres firmly to his strong Christian principles, and follows strictly what he believes to be his duty. The sentiments expressed are of the highest and loftiest character.

His Sombre Rivals. By Rev. E. P. Roe. New York: Dodd, Mead, & Co. 1883. The latest, and in some sense the poorest, of the stories of this prolific writer. The characters are unnatural and the life unreal. The principal personages in the book are materialists, who struggle through trials and afflictions enveloped by the shadows of unbelief, with nothing to base hope upon, until finally, through the testimony of an old colored woman, they are led into the light of Christianity. The chief interest of the book will be found in the fact that the plot is laid during the time of the Civil War, and some of the scenes of that struggle are graphically described.

The Hero of Cowpens. A Centennial Sketch. New York: A. S. Barnes & Co. The name of the authoress is not given, but the book is a very readable one, attempting to show that nearly all the honor appropriated by Benedict Arnold for valuable military service in the Revolution fairly belonged to Gen. Daniel Morgan. So Arnold becomes first a fraud and then a traitor.

Save the Boys. By Margaret E. Winslow. New York: National Temperance Society. 379 pages. Another capital story by this interesting writer, showing how to save the boys, and the blessed results of such labor.

Standard Library. New York: Funk & Wagnalls. We have received two new volumes of the Standard Series, both of them of real merit. No. 98. *Illustrations and Meditations.* By Charles H. Spurgeon. No. 99. *French Celebrities.* By Ernest Daudet, and others.

Dime Question Books. By Albert P. Southwick. Syracuse, N. Y.: C. W. Bardeen. These little books contain the real test questions on geography, grammar, and arithmetic. Nos. 14, 18, 19.

Chautauqua Text-Books. No. 44. *Jerusalem, the Holy City.* By S. J. M. Eaton, D.D. No. 45. *Alcohol.* By Rev. C. H. Buck, A.M. No. 47. *Readings from Herbert Spencer.* Selected by Rev. J. B. Young.

Prohibition and the Amendment. Address of Hon. Nelson Dingley, Jr. 24 pages. New York: National Temperance Society. A strong plea for legal prohibition.

Franklin Square Library. No. 339. *David, King of Israel.* A strong volume of sermons by Rev. Dr. Wm. M. Taylor, of New York. No. 339. *Hearts.* By D. C. Murray. No. 340. *A Book of Sybils.* By Miss Thackeray. A very interesting book of sketches of the lives and writings of the following sybils—Mrs. Barbauld, Maria Edgeworth, Mrs. Opie, Jane Austen.

Home College Series. Nos. 50–55. Very cheap, very interesting.

Lessons and Golden Texts for 1884.

First Quarter.

Lesson

I. Jan. 6.—The Conference at Jerusalem. Acts 15. 1–11. *Commit vs.* 8–11. Golden Text: We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Acts. 15. 11.

II. Jan. 13.—Hearing and Doing. James 1. 16–27. *Commit vs.* 22–25. Golden Text: Be ye doers of the word, and not hearers only. James 1. 22.

III. Jan. 20.—The Power of the Tongue. James 3. 1–18. *Commit vs.* 2–5. Golden Text: By thy words thou shalt be justified, and by thy words thou shalt be condemned. Matt. 12. 37.

IV. Jan. 27.—Living as in God's Sight. James 4. 7–17. *Commit vs.* 13–15. Golden Text: Humble yourselves in the sight of the Lord, and he shall lift you up. James 4. 10.

V. Feb. 3.—Paul's Second Missionary Journey. Acts 15. 35–41, and 16. 1–10. *Commit vs.* 9, 10. Golden Text: Come over into Macedonia, and help us. Acts 16. 9.

VI. Feb. 10.—The Conversion of Lydia. Acts 16. 11–24. *Commit vs.* 13–15. Golden Text: Whose heart the Lord opened, that she attended unto the things which were spoken of Paul. Acts 16. 14.

VII. Feb. 17.—The Conversion of the Jailer. Acts 16. 25–40. *Commit vs.* 29–34. Golden Text: Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Acts 16. 31.

VIII. Feb. 24.—Thessalonians and Bereans. Acts 17. 1–14. *Commit vs.* 2–4. Golden Text: These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Acts 17. 11.

IX. March 2.—Paul at Athens. Acts 17. 22–34. *Commit vs.* 29–31. Golden Text: In him we live, and move, and have our being. Acts 17. 28.

X. March 9.—Paul at Corinth. Acts 18. 1–17. *Commit vs.* 9–11. Golden Text: I am with thee, and no man shall set on thee, to hurt thee: for I have much people in this city. Acts 18. 10.

XI. March 16.—The Coming of the Lord. 1 Thess. 4. 13–18, and 5. 1–8. *Commit vs.* 14–17. Golden Text: For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 1 Thess. 4. 14.

XII. March 23.—Christian Diligence. 2 Thess. 3. 1–18. *Commit vs.* 1–5. Golden Text: Be not weary in well doing. 2 Thess. 3. 13.

XIII. March 30.—Review; or, Missionary, Temperance, or other Lesson selected by the school.

Second Quarter.

Lesson

I. April 6.—Paul's Third Missionary Journey. Acts 18. 23–28, and 19. 1–7. *Commit vs.* 24–26. Golden Text: And when Paul had laid his hands upon them, the Holy Ghost came on them. Acts 19. 6.

II. April 13.—Paul at Ephesus. Acts 19. 8–22. *Commit vs.* 8–10. Golden Text: And many that believed came, and confessed, and showed their deeds. Acts 19. 18.

III. April 20.—Paul's Preaching. 1 Cor. 1. 17–31. *Commit vs.* 17–19. Golden Text: We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness. 1 Cor. 1. 23.

IV. April 27.—Abstinence for the Sake of Others. 1 Cor. 8. 1–13. *Commit vs.* 10–13. Golden Text: If meat make my brother to offend, I will eat no flesh while the world standeth. 1 Cor. 8. 13.

V. May 4.—Christian Love.—1 Cor. 13. 1–13. *Commit vs.* 11–13. Golden Text: Love is the fulfilling of the law. Rom. 13. 10.

VI. May 11.—Victory over Death. 1 Cor. 15. 50–58. *Commit vs.* 55–58. Golden Text: Death is swallowed up in victory. 1 Cor. 15. 54.

VII. May 18.—The Uproar at Ephesus. Acts 19. 23–41, and 20. 1, 2. *Commit vs.* 38–40. Golden Text: Why do the heathen rage, and the people imagine a vain thing? Psa. 2. 1.

VIII. May 25.—Liberal Giving. 2 Cor. 9. 1–15. *Commit vs.* 6–8. Golden Text: God loveth a cheerful giver. 2 Cor. 9. 7.

IX. June 1.—Christian Liberty. Gal. 4. 1–16. *Commit vs.* 4–6. Golden Text: Stand fast therefore in the liberty wherewith Christ hath made us free. Gal. 5. 1.

X. June 8.—Justification by Faith. Rom. 3. 19–31. *Commit vs.* 24–26. Golden Text: Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Rom. 5. 1.

XI. June 15.—The Blessedness of Believers. Rom. 8. 28–39. *Commit vs.* 37–39. Golden Text: We know that all things work together for good to them that love God. Romans 8. 28.

XII. June 22.—Obedience to Law. Rom. 13. 1–10. *Commit vs.* 7–10. Golden Text: Let every soul be subject unto the higher powers. Rom. 13. 1.

XIII. June 29.—Review; or, Missionary, Temperance, or other Lesson selected by the school.

Third Quarter.

Lesson

I. July 6.—David King over all Israel. 2 Sam. 5. 1–12. *Commit vs.* 10–12. Golden Text: I have found David my servant; with my holy oil have I anointed him. Psa. 89. 20.

II. July 13.—The Ark in the House. 2 Sam. 6. 1–12. *Commit vs.* 11, 12. Golden Text: He blesseth the habitation of the just. Proverbs 3. 33.

III. July 20.—God's Covenant with David. 2 Sam. 7. 1–16. *Commit vs.* 13–16. Golden Text: Thy throne shall be established for ever. 2 Sam. 7. 16.

IV. July 27.—Kindness to Jonathan's Son. 2 Sam. 9. 1–13. *Commit vs.* 6, 7. Golden Text: Thine own friend, and thy father's friend, forsake not. Prov. 27. 10.

V. Aug. 3.—David's Repentance. Psa. 51. 1–19. *Commit vs.* 9–12. Golden Text: My sin is ever before me. Psa. 51. 3.

VI. Aug. 10.—Absalom's Rebellion. 2 Sam. 15. 1–14. *Commit vs.* 4–6. Golden Text: Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. Exod. 20. 12.

VII. Aug. 17.—Absalom's Death. 2 Sam. 18. 24–33. *Commit vs.* 32, 33. Golden Text: Whoso curseth father or mother, let him die the death. Mark 7. 10.

VIII. Aug. 24.—The Plague Stayed. 2 Sam. 24. 15–25. *Commit vs.* 24, 25. Golden Text: So the Lord was entreated for the land, and the plague was stayed from Israel. 2 Sam. 24. 25.

IX. Aug. 31.—GOD'S WORKS AND WORD. Psa. 19. 1-14. *Commit vs.* 7-11. GOLDEN TEXT: Thou hast magnified thy word above all thy name. Psa. 138. 2.

X. Sept. 7.—CONFIDENCE IN GOD. Psa. 27. 1-14. *Commit vs.* 4, 5. GOLDEN TEXT: The Lord is my light and my salvation; whom shall I fear? Psa. 27. 1.

XI. Sept. 14.—WAITING FOR THE LORD. Psa. 40. 1-17. *Commit vs.* 1-4. GOLDEN TEXT: I delight to do thy will, O my God. Psa. 40. 8.

XII. Sept. 21.—A SONG OF PRAISE. Psa. 103. 1-22. *Commit vs.* 1-5. GOLDEN TEXT: Bless the Lord, O my soul, and forget not all his benefits. Psa. 103. 2.

XIII. Sept. 28.—REVIEW; or, Missionary, Temperance, or other Lesson selected by the school.

Fourth Quarter.

Lesson

I. Oct. 5.—SOLOMON SUCCEEDING DAVID. 1 Kings 1. 22-35. *Commit vs.* 28-30. GOLDEN TEXT: And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind. 1 Chron. 28. 9.

II. Oct. 12.—DAVID'S CHARGE TO SOLOMON. 1 Chron. 22. 6-19. *Commit vs.* 17-19. GOLDEN TEXT: Arise, therefore, and be doing, and the Lord be with thee. 1 Chron. 22. 16.

III. Oct. 19.—SOLOMON'S CHOICE. 1 Kings 3. 5-15. *Commit vs.* 9, 10. GOLDEN TEXT: Wisdom is the principal thing, therefore get wisdom. Prov. 4. 7.

IV. Oct. 26.—THE TEMPLE BUILT. 1 Kings 6. 1-14. *Commit vs.* 11-13. GOLDEN TEXT: Mine house shall be called an house of prayer. Isa. 56. 7.

V. Nov. 2.—THE TEMPLE DEDICATED. 1 Kings 8. 22-36. *Commit vs.* 22-24. GOLDEN TEXT: Behold, the heaven, and heaven of heavens, cannot contain thee. 1 Kings 8. 27.

VI. Nov. 9.—THE WISDOM OF SOLOMON. 1 Kings 10. 1-13. *Commit vs.* 8, 9. GOLDEN TEXT: Behold, a greater than Solomon is here. Matt. 12. 24.

VII Nov. 16.—SOLOMON'S SIN. 1 Kings 11. 4-13. *Commit vs.* 9, 10. GOLDEN TEXT: Keep thy heart with all diligence; for out of it are the issues of life. Prov. 4. 23.

VIII. Nov. 23.—PROVERBS OF SOLOMON. Prov. 1. 1-16. *Commit vs.* 8-10. GOLDEN TEXT: The fear of the Lord is the beginning of knowledge. Prov. 1. 7.

IX. Nov. 30.—TRUE WISDOM. Prov. 8. 1-17. *Commit vs.* 10, 11. GOLDEN TEXT: I love them that love me; and those that seek me early shall find me. Prov. 8. 17.

X. Dec. 7.—DRUNKENNESS. Prov. 23. 29-35. *Commit vs.* 29-32. GOLDEN TEXT: Be not among wine-bibbers. Prov. 23. 20.

XI. Dec. 14.—VANITY OF WORLDLY PLEASURE. Eccles. 2. 1-13. *Commit vs.* 10, 11. GOLDEN TEXT: Wisdom excelleth folly, as far as light excelleth darkness. Eccles. 2. 13.

XII. Dec. 21.—THE CREATOR REMEMBERED. Eccles. 12. 1-14. *Commit vs.* 13, 14. GOLDEN TEXT: Remember now thy Creator in the days of thy youth. Eccles. 12. 1.

XIII. Dec. 28.—REVIEW; or, Missionary, Temperance, or other Lesson selected by the school.

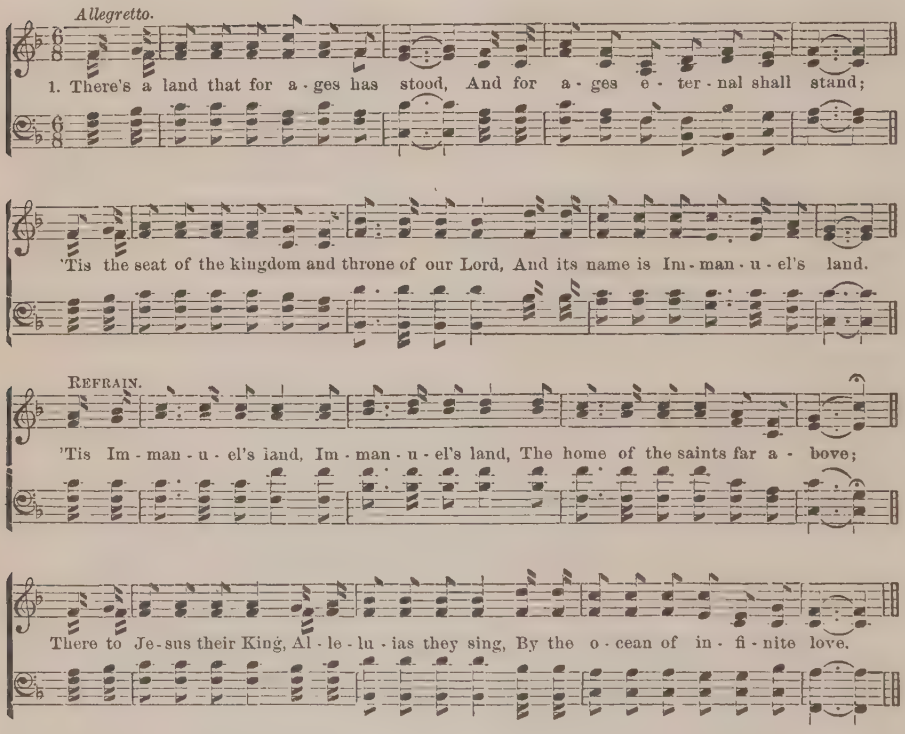
CLASS RECORD FOR JANUARY, 1884.

	Jan. 6.	Jan. 13.	Jan. 20.	Jan. 27.
Weather.....				
Teacher.				
PUPILS.				

MUSIC AND HYMNS FOR THE FIRST QUARTER.

TIS IMMANUEL'S LAND.

FANNY J. CROSBY. W. J. KIRKPATRICK. By per.


Allegretto.
1. There's a land that for a - ges has stood, And for a - ges e - ter - nal shall stand;
'Tis the seat of the kingdom and throne of our Lord, And its name is Im - man - u - el's land.
REFRAIN.
'Tis Im - man - u - el's land, Im - man - u - el's land, The home of the saints far a - bove;
There to Je - sus their King, Al - le - lu - ias they sing, By the o - cean of in - fi - nite love.

2 There's a land where the Spring never fades,
And the skies are unclouded and bright;
Where the sower and reaper forever abide
In its sweet happy vales of delight. *Refrain.*

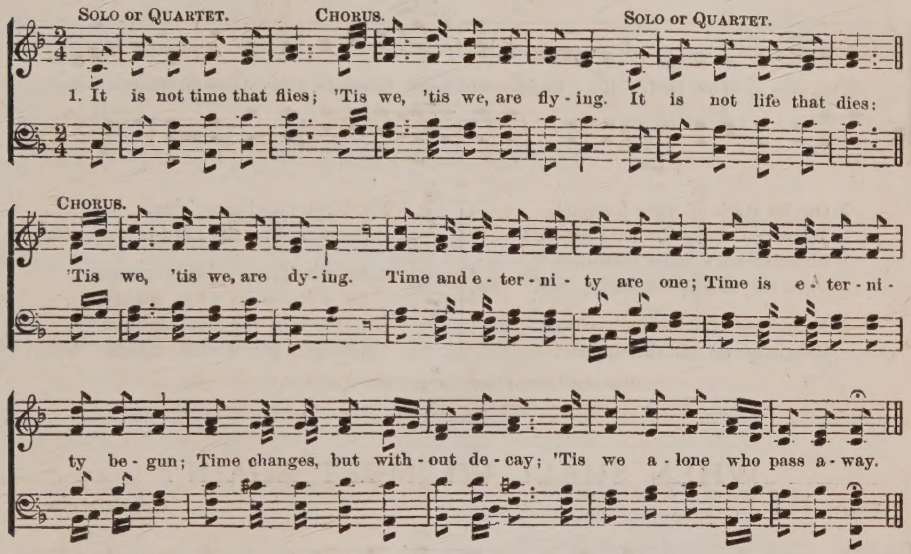
3 There's a land where the armies of God,
Shall return when their warfare is done;
Where the cross they have borne shall be changed for a crown,
And the righteous shall shine as the sun. *Refrain.*

4 There's a land that is perfect and pure,
And our faith flies away to its shore;
Where the weary are safe in the arms of their Lord,
And they hunger and thirst never more. *Refrain.*

5 In that land where all storms are at rest,
May we meet when our journey shall cease;
There to tell the old story, so dear to us now,
By the clear flowing river of peace. *Refrain.*

TIME AND ETERNITY.

H. Bonar, D. W. J. Kirkpatrick.


Solo or Quartet.
Chorus.
Solo or Quartet.
1. It is not time that flies; 'Tis we, 'tis we, are fly-ing. It is not life that dies:
Chorus.
'Tis we, 'tis we, are dy-ing. Time and e-ter-ni-ty are one; Time is e-ter-ni-
ty be-gun; Time changes, but with-out de-cay; 'Tis we a-lone who pass a-way.

2 It is not truth that flies;
'Tis we, 'tis we, are flying.
It is not faith that dies;
'Tis we, 'tis we, are dying.
O ever during Faith and Truth,
Whose youth is age, whose age is youth,
Twin stars of immortality,
Ye cannot perish from the sky.

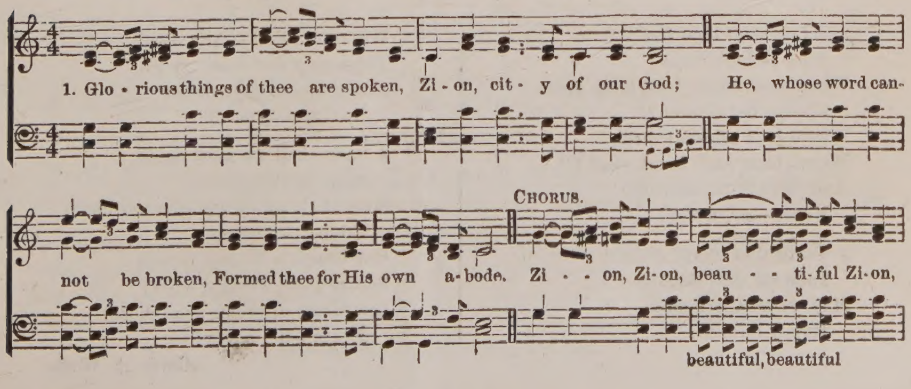
3 It is not hope that flies;
'Tis we, 'tis we, are flying.
It is not hope that dies;
'Tis we, 'tis we, are dying.
Ye streams that have in heaven your birth,
Ye glide in gentle joy through earth;
We fade like flowers beside you sown,—
Ye are still flowing, flowing on.

4 Yet we but die to live,
It is from death we're flying.
Forever lives our life;
For us there is no dying.
We die but as the spring-time dies,
In summer's golden joy to rise.
These be our days of vernal bloom;
Our harvest is beyond the tomb.

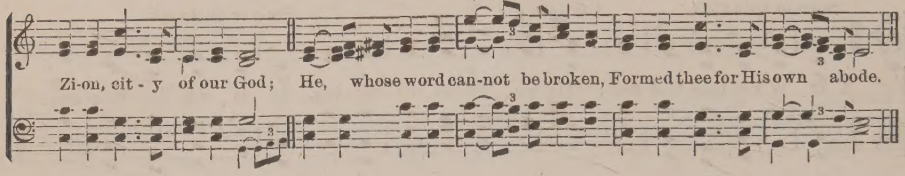
By permission.

THE CITY OF GOD.

Words by Newton. Music by Asa Hull.


1. Glo-rious things of thee are spoken, Zi-on, cit-y of our God; He, whose word can-
Chorus.
not be broken, Formed thee for His own a-bode. Zi - - on, Zi-on, beau - - ti-ful Zi-on,
beautiful, beautiful

THE CITY OF GOD—(*Continued.*)



2 On the Rock of Ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou mayst smile at all thy foes. *Cho.*

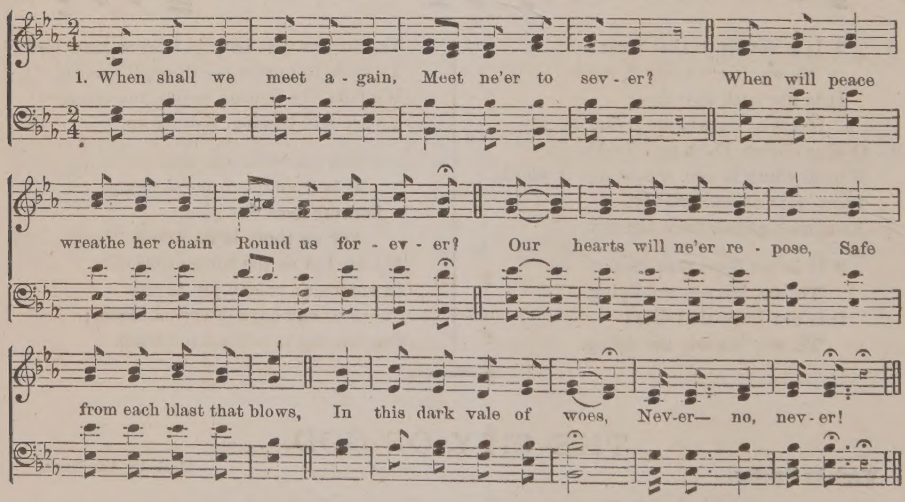
3 Round each habitation hov'ring,
See the cloud and fire appear!
For a glory and a cov'ring,
Showing that the Lord is near. *Cho.*

4 He who gives us daily manna,
He who listens when we cry,
Let Him hear the loud hosanna
Rising to His throne on high. *Cho.*

Music from "Gem of Gems;" by permission of Asa Hull.

WHEN SHALL WE MEET AGAIN?

UNITY. 6, 5. LOWELL MASON.


1. When shall we meet a - gain, Meet ne'er to sev - er? When will peace
wreathe her chain Round us for - ev - er? Our hearts will ne'er re - pose, Safe
from each blast that blows, In this dark vale of woes, Nev-er— no, nev - er!

2 When shall love freely flow
Pure as life's river?
When shall sweet friendship glow
Changeless forever?
Where joys celestial thrill,
Where bliss each heart shall fill,
And fears of parting chill
Never—no, never!

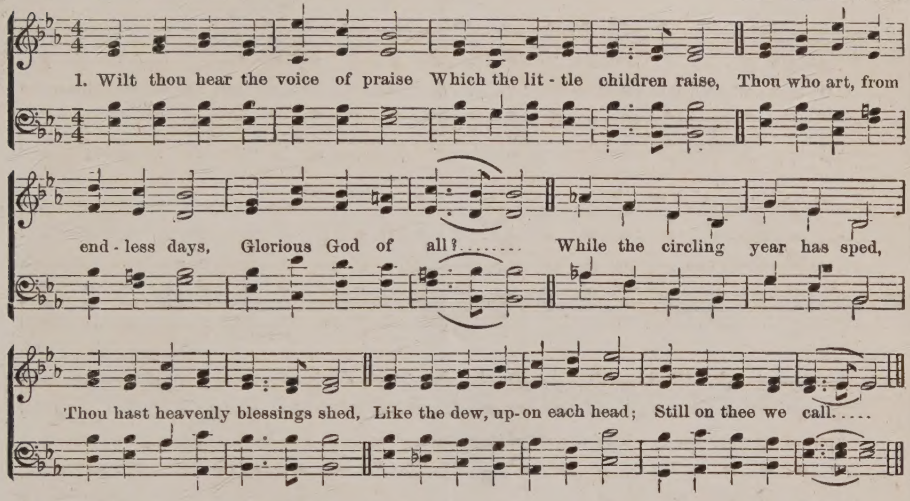
3 Up to that world of light
Take us, dear Saviour;
May we all there unite,
Happy forever;
Where kindred spirits dwell,
There may our music swell,
And time our joys dispel
Never—no, never!

4 Soon shall we meet again,
Meet ne'er to sever;
Soon shall peace wreathe her chain
Round us forever;
Our hearts will then repose
Secure from worldly woes;
Our songs of praise shall close
Never—no, never!

Alaric A. Watts.

WILT THOU HEAR THE VOICE OF PRAISE?

NEW BRUNSWICK. 7, 5, or 7. D. REV. JOHN BLACK.


1. Wilt thou hear the voice of praise Which the lit - tle children raise, Thou who art, from
end - less days, Glorious God of all?..... While the circling year has sped,
Thou hast heavenly blessings shed, Like the dew, up-on each head; Still on thee we call.....

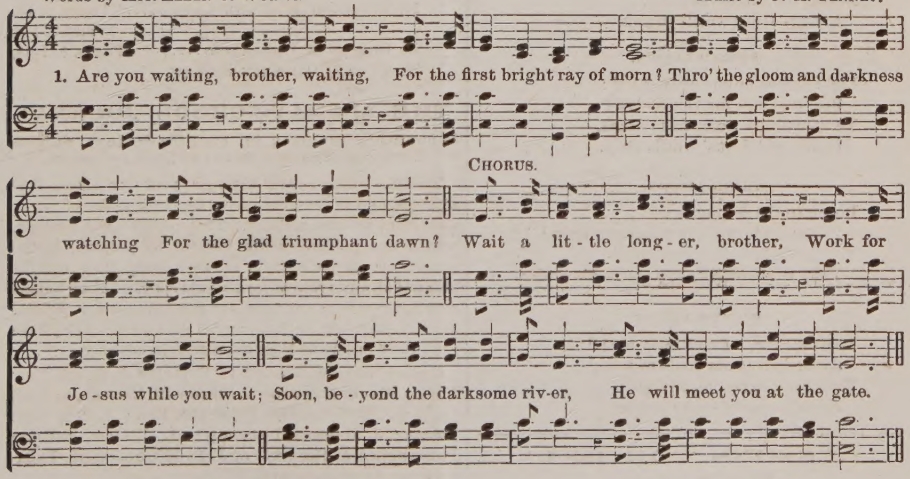
2 Still thy constant care bestow;
Let us each in wisdom grow,
And in favor while below,
With the God above.
In our hearts the Spirit mild,
Which adorned the Saviour-child,
Gently soothe each impulse wild
To the sway of love.

3 Thine example, kept in view,
Jesus, help us to pursue;
Lead us all our journey through
By thy guiding hand;
And when life on earth is o'er,
Where the blest dwell evermore,
May we praise thee and adore,
An unbroken band.

Mrs. Caroline L. Rice.

ARE YOU WAITING?

Words by Mrs. ELLEN C. WORTH. Music by J. H. TENNEY.


1. Are you waiting, brother, waiting, For the first bright ray of morn? Thro' the gloom and darkness
CHORUS.
watching For the glad triumphant dawn? Wait a lit - tle long - er, brother, Work for
Je - sus while you wait; Soon, be - yond the darksome riv-er, He will meet you at the gate.

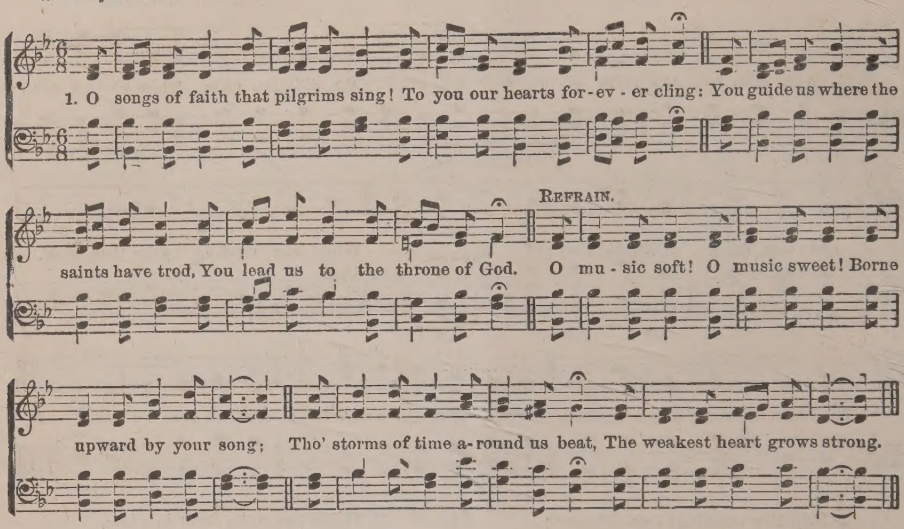
2 Are you waiting, brother, waiting,
For the angel band to come?
And with strains of sweetest music
Take you to their heavenly home? *Cho.*

3 Are you waiting, brother, waiting,
For the light and bliss above,
Where no cloud shall dim the vision
In the mansions of His love? *Cho.*

From "Gem of Gems;" by permission of Asa Hull.

SONGS OF FAITH.

Words by FANNY CHURCH. Music by J. H. TENNEY. Arranged.


1. O songs of faith that pilgrims sing! To you our hearts for-ev - er cling: You guide us where the
REFRAIN.
saints have trod, You lead us to the throne of God. O mu - sic soft! O music sweet! Borne
upward by your song; Tho' storms of time a-round us beat, The weakest heart grows strong.

2 O songs of love that angels sing!
What peace and joy your sweet notes bring;
They float so sweetly down the way
That leads us up to endless day. *Refrain.*

3 And when, O joy! at last, at last,
The years of toil and woe are past,
And Zion's golden gate appears;
We pass for aye from grief and tears. *Ref.*

By permission of ASA HULL. From "Gem of Gems."

Whisper Songs for January.

FIRST LESSON.

Moses says, "Come, do and live;"
Jesus says, "Come, live and do;"
Doing, life can never give;
Living, Jesus works in you.

SECOND LESSON.

Light shines on the open word:
See, it shines for you to-day!
Ye who Jesus' voice have heard,
Come, and Jesus' words obey.

THIRD LESSON.

Listen to the Saviour's call;
"Come, and walk in wisdom's ways;"
Then your feet shall never fall,
Then your tongue shall speak his praise.

FOURTH LESSON.

Jesus speaks, "Come unto me!"
Satan strives our souls to win;
Turn from Satan, he will flee,
Jesus' arms will take you in.

LESSONS FOR 1884.

First Quarter.

Jan. 6. **The Conference at Jerusalem**.Acts 15. 1–11.
13. **Hearing and Doing**.....James 1. 16–27.
20. **The Power of the Tongue**....James 3. 1–18.
27. **Living as in God's Sight**.....James 4. 7–17.
Feb. 3. PAUL'S SECOND MISSIONARY JOURNEY.....Acts 15. 35–41, and 16. 1–10.
Feb. 10. THE CONVERSION OF LYDIA.....Acts 16. 11–24.
17. THE CONVERSION OF THE JAILER.Acts 16. 25–40.
24. THESSALONIANS AND BEREANS..Acts 17. 1–14.
Mar. 2. PAUL AT ATHENS.....Acts 17. 22–34.
9. PAUL AT CORINTH.....Acts 18. 1–17.
16. THE COMING OF THE LORD .....1 Thess. 4. 13–18 and 5. 1–8.
23. CHRISTIAN DILIGENCE.....2 Thess. 3. 1–18.
30. FIRST QUARTERLY REVIEW.

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